
Our Paper: Serving the Alternative Community

Periodicals

Fall 9-1985

Our Paper 09/1985

Our Paper

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Our Paper

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Vol. 3, No. 1

September, 1985

A
VOICE
FOR
LESBIANS
AND
GAY MEN
IN MAINE

Second Anniversary Issue

No Room At The Inn

by Barb Wood

Recently two local lesbians were discriminated against in the area of public accommodations. They had called the Grey Havens Inn in Georgetown Island, Five Islands, Maine to make reservations for a weekend stay. When asked what type of accommodations they wished, their reply was a room for two with a double bed. The clerk then asked for the names of both parties and upon learning they were both women, hesitated, and then passed the phone to the owner. She, in turn, asked if they had seen the inn's brochure which states their policy that people of the same sex cannot share the same bed. The couple had not seen the brochure and did not make reservations, as they didn't want accommodations with twin beds.

Upon hearing this, *Our Paper* sent for a Grey Havens Inn brochure. The brochure states the following:

"As this is a family operated inn, we ask that potential guests be aware that rooms with one bed are rented to two members of the opposite sex only, except in the case of family members. We reserve the right to refuse service to anyone who has reserved a room for such arrangements without our knowledge."

Our Paper contacted the inn to learn why they instituted such a policy. Mrs. Hardcastle, who owns Grey Havens with her husband, was very willing to talk about their reasons. She stated the policy was instituted "mainly because of health aspects." She explained, "We lived in Dallas where I was involved with antiques and decorating and my 29 year old daughter was involved in theatrics. Four of our friends had been diagnosed with AIDS. Two are dead and two are close to death. Seventeen people known throughout our circle of friends have hepatitis B." She stated that her family's personal belief is

that "the homosexual lifestyle is a personal and societal tragedy." She compared this policy to their policy of not allowing young children or pets at the inn. "Even if we felt it was immoral to bring in children, this has nothing to do with not bringing children in to the inn. It is for safety reasons. The grounds at the inn are unsafe for children." A similar comparison was made to the "no pets" policy.

When questioned further about the health problems of gays in an inn, Mrs. Hardcastle quoted from a newsletter published by the Institute for the Scientific Investigation of Sexuality, Paul Cameron, chairperson. (*Our Paper* reported on Cameron in our November 1984 issue after he had appeared in the state as an anti-gay agitator. At that time we had learned that he had been expelled from the American Psychological Association.) Her main concern was a report in Cameron's publication that "household transmission was indicated in 11% of family members versus 4% of the general population in people exhibiting HTLV-III antibodies." Their policy does not address household contact, but Mrs. Hardcastle stated, "I'm hoping, as a group, they (gay people) will prefer to go elsewhere."

The brochure states that this is a family operated inn. *Our Paper* asked if there is any policy regarding unmarried heterosexual couples staying in the same bed. Mrs. Hardcastle replied, "No, we had thought about it when we first opened. We feel that it's very wrong. But no health or safety problems are involved."

Our Paper has learned that the two lesbians involved plan to call the Maine Human Rights Commission to report the incident, even though no legal action can be taken. Gay men and lesbians are not protected against discrimination in public accommodations in the state of Maine.

Gay Man Assaulted At 24-Hour Restaurant

by Fred Berger

One of the best-known members of the Portland gay community sported a large black eye last month after being assaulted while eating at Denny's Restaurant on Congress Street in Portland. According to the assault victim, who wishes to remain anonymous, the incident occurred as follows:

"It was about 4 o'clock in the morning. Five of us were sitting at a table chatting. All of a sudden I could hear right behind my head some guy saying 'You guys are faggots!'...I turned around and said, 'Yeah we are, we're having our breakfast and minding our own business so why don't you turn around and do the same.'"

and the two exchanged roles his harassment the gay man rose to pay his check, "the guy jumps out in front of me and he hits me. I hit him back and knocked him down and thought that would be the end of it. It wasn't. I saw the manager coming so I turned to speak to him and the guy hit me again aside the head and knocked me right into the table."

Shortly afterward the police arrived and the manager described to them how the "straight" man had instigated the incident, and encouraged the gay man to press charges. The victim, however, chose not to do so because he did not want the newspaper publicity and was worried that the assailant could find out his name and address. According to the assault victim the Denny's management was "very, very nice. They were willing to stand behind me if I wanted to press charges."

This recent incident was not the first to occur at Denny's. A very similar incident occurred last fall in the same restaurant, although in that case the assault victim did not receive the support of the manager on duty. In that earlier incident, according to the victim: "Three of us were sitting in a booth talking and three straight guys sitting in the next booth heard our conversation.

One of them came over to our table and says, 'Faggots!', and spits in a plate of food, then picks up a cup of coffee and throws it in my face. I was dumbfounded. I picked up a cup of coffee and threw it in his face." After further exchanges "the guy jumped up over the booth and came at me with a steak knife. The manager acted like it was our fault. She tried to get us out of there before the police arrived. We refused to leave and tried to press charges but the police wouldn't let us."

Both of the assaulted men agreed that Denny's, one of the only all-night restaurants in Portland, is a "rough place, especially for gay people", and suggested that Denny's employ a security guard during the night.

Then opened. Broder, who was a waiter at Denny's for several months recently. Broder feels that "gays are singled out for harassment" there. He described one incident in which a group of pre-teenagers with a church group harassed a group of gay men one Sunday night. The gay men invited the children to "step outside" (for a brawl). The parents, who had ignored the incident, intervened in time to prevent violence. Broder emphasized that Denny's management, particularly night manager Steven Sassa, was always very supportive of gay people who were harassed and that the management treated him very well as an "out" gay man.

Steven Sassa said he didn't feel gays were harassed more than other groups. "We have quite a lot of fights here. We get a lot of drunk people. Women get harassed and other people," he said. Sassa said that he had tried to get the Portland police to provide full-time coverage on weekend nights but found they could not provide that service. He has not hired a security guard because he feels that the presence of private guards "provokes incidents". Instead he has chosen to run double management coverage on weekends.

Now Taking Calls: The AIDS-LINE 775-1267

After months of careful planning, the Gay Health Action Committee has realized its primary goal: the AIDS-Line, a telephone service providing Assistance, Information, Direction and Support to the ever growing number of people whose lives are affected by AIDS. The AIDS-Line will be in operation from 7 to 10 p.m. Monday, Wednesday, and Friday. Trained volunteers will be on line to answer the public's questions, to make referrals for services, and to offer comfort and support. When unstaffed, a taped message will refer callers to other sources of information and assistance.

The idea for a telephone service centered around Acquired Immunodeficiency Syn-

drome began in early spring. A handful of people gathered one evening at the Unitarian Universalist Church on Congress St. to discuss what needed to be done in this community to address AIDS. (At that time there was only one indigenous case diagnosed.) Present were members of GHAC, the Gay People's Alliance, the Maine Health Foundation, parishoners of the UUC, and other concerned citizens. After some discussion, the idea of a telephone service patterned after the AIDS hotlines in New York and Boston was selected as an "immediate need". Six months later, with the need just as immediate, the AIDS-Line is a reality.

continued on page 17

Alert!

Other incidents of violence against gay men have occurred in Portland this summer, but have received no publicity because the victims have chosen not to be public about the attacks. Of particular concern is a crime that has been repeated at least four times recently, presumably by the same man. In each case gay men have been robbed at knifepoint by a man who they paid for sex after meeting him in Deering Oaks Park. He is described as 22 to 25 years old, six feet tall, 150 pounds, with blond hair, blue eyes, and "bad teeth". The attacks all occurred between eight and eleven in the evening. None were reported to the police.

HAPPY BIRTHDAY OUR PAPER

Two. That's not very many candles on the *Our Paper* cake. But, as with children, it's very significant; we're twice as old as we were last year at this time.

This is the twenty-fifth issue. (There, that's a brighter cake.) We consistently do sixteen pages now, made possible with the greatly increased support from advertisers — gay and straight. Hopefully the number of people we reach is increasing, too.

On this birthday occasion we want to take the opportunity to blow our own horn: To remind you that we've written about numerous political issues affecting us as gay men and lesbians; that we've published interviews with interesting members of our community in nearly every issue; that we've included articles about gay Republicans and lesbian nuns, the Unitarian Church and the Army, civil rights and the lack of them, testicular cancer and vaginitis (can you thank us enough?); and that we've reported on the AIDS crisis regularly since the very first issue. We have been a reference guide for meetings and entertainment and an outlet for personal reflections and creativity. Many people put in many hours to get each issue out.

Good. But growth and development isn't necessarily reflected in these facts and figures. The important thing is the extent to which *Our Paper* is the "source of information, support, and affirmation, and a vehicle for celebration, by and for members of the lesbian and gay men's communities", as stated in our purpose. What do you get out of it? Do we excite and/or satisfy you? Do we meet your needs? Are we doing better? If not, how can we? You can help us celebrate our big Number Two by letting us know your thoughts this month. We'll appreciate the input and we'll try to be responsive.

Letters

The Reverend Rose Mary Denman
c/o "Our Paper"
P.O. Box 10744
Portland, Maine 04104

Dear Rose Mary,

I was terribly excited when I saw your article, "Breaking Silence — A Methodist Minister Speaks Out", in the August issue of "Our Paper". However, my excitement soon turned to dismay. I want to share with you and the other readers why I became so discouraged. First, let me say that I am pleased you have made a decision that is comfortable for you and that seems right at the present time.

As an "out" seminary student I am very well aware of the problem of ordination which you speak about. Yet I am convinced that my work in the church is too important to leave behind. Not everyone feels that they can leave the parish as you did, or leave any kind of ordained ministry. They have committed themselves to the church, whatever the work, and they do not feel compelled to let their sexuality stand in the way of that work. The issue of coming out or not is a very personal one, as you are well aware. Therefore your call to all gay and lesbian ministers to come out and be supportive is at best a call into the darkness. There are ways to work in the church's system and not be out, but make incredible inroads into changing the patterns that are so old and so oppressive. Some people have chosen this route and that must be respected and looked at as a positive alternative.

I was also bothered by your reasons for leaving the parish: "I do not want to lose my job, my home, and all those fringe benefits in one fell swoop!" Is that why you went into the ministry, to get a job, a home and fringe benefits? That is not my understanding of the ministry. Granted, I am only a Senior and have not

graduated nor been ordained, but even to me that sounds a little crass. We are "called" to go into the ministry. The fringe benefits are not meant to be life insurance policies. Perhaps your leaving the parish was not solely due to your new-found lesbianism, but rather to an extreme case of burn out. Which would be perfectly understandable, given the Methodist policy regarding the ordination of homosexuals. That, coupled with the responsibilities of a parish minister, are enough to give anyone a good case of burn-out. Perhaps, however, you might take a serious look at the reasons you entered the ministry before you make statements regarding your material livelihood again.

The support you asked for is out there, Rose Mary, but you need to know how to reach out for it, especially from your Methodist sisters and brothers. Don't make them feel guilty or weak because they have not done what you have done. Their commitment still lies in the parish or special ministry. Help them work from within the system to reach the "powers-that-be" with the real message the church should be sending forth. Not every one is ready to take such a giant leap and not every one is willing to leave their life's work and "call" to make a statement. It takes people like you and me from the outside and those other people on the inside to really make the church change. We can not do it alone. Believe me, I've tried. Be grateful that our sisters and brothers are still in the pulpits and in the parishes making the difference. Granted, it is slow, but it is happening.

I am glad you are now in Portland. Perhaps we will see more of you and feel your influence in the religious circles in Maine.

Sincerely,

D

Classifieds

GWM, 38, healthy, intelligent, attractive, romantic, enjoy movies, plays, dancing, walks, scenic New England — open to friendship, dating & possibility of monogamous lover relationship — my time & honest communication with GM who will share same. Write Advertiser #4, c/o *Our Paper*, P.O. Box 10744, Portland, ME 04104.

Help Wanted — Gay People's Alliance is currently looking for three USM workstudy students to work on our staff this fall. If you are hard-working, would like to work on gay/lesbian/bisexual issues, and can work collectively as well as individually, please contact the GPA at 780-4085. Leave message or keep trying.

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The rate for classifieds is \$4 for 30 words, 10¢ for each additional word. For personals add \$2 for handling. All ads must be prepaid. Mail ads to *Our Paper*, P.O. Box 10744, Portland, ME 04104. We ask that you not use sexually explicit language in your personals. Responses to personals will not be opened by *Our Paper* and will be forwarded to you twice monthly.

PURPOSE

OUR PAPER is published monthly by the **OUR PAPER Collective**, P.O. Box 10744, Portland, Maine 04104. The purpose of **OUR PAPER** is to serve as a voice for lesbians and gay men in Maine. We wish the newspaper to be a source of information, support and affirmation, and a vehicle for celebration, by and for members of the lesbian and gay men's communities. We want the paper to reflect our diversity, as well.

EDITORIAL POLICY

We will consider for publication any material that broadens our understanding of our lifestyles and of each other. Views and opinions appearing in the paper are those of the authors only.

All material submitted must be signed and include an address and/or phone number, so we can contact the author should we need to consider editorial revisions. However, within the pages of the newspaper, articles can appear anonymously, upon request, and strict confidentiality will be observed. No revisions or rejections of material will occur without dialogue with the author.

We welcome and encourage all our readers to submit material for publication and share your comments, criticisms and positive feelings with us. Remember, **OUR PAPER** is Your Paper!!! **DEADLINE** for each issue is the 10th of the month.

SUBSCRIPTIONS

Subscriptions are \$12 for one year (12 issues), \$20 for two years, and \$30 for three years. Make checks payable to "OUR PAPER". All submissions and correspondence should be sent to **OUR PAPER**, P.O. BOX 10744, Portland, Maine 04104.

OUR PAPER COLLECTIVE

Fred Berger	Phil Gautreau
Beth	Diane Elze
Norman Brilliant	Ginny LaCraw
Skip Brushaber	Bruce Smith
Alice Dunn	Barbara Wood
Julia Flanagan	Tom Sumner



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Maine Legislators Targeted By GRNL

by P.S. Sutherland

The Gay and Lesbian Civil Rights Bill (H.R. 230) has been reintroduced into the 1st Session of the 99th Congress. The authors, Rep. Ted Weiss (D-NY) and Henry Waxman (D-CA), have been joined by 63 other House cosponsors in supporting the legislative amendment to the Civil Rights Act of 1964. Its purpose is to prohibit discrimination on the basis of affectional or sexual orientation by inserting the phrase "affectional or sexual orientation" into five sections of the existing Civil Rights legislation.

Gay Rights National Lobby has identified both Rep. John McKernan and Rep. Olympia Snowe as potential cosponsors for this legislation. It is important that both of these Maine legislators be contacted as soon as possible, giving them encouragement to know that they have a constituency in support of such legislation.

The following is a sample letter that may be used when writing to your Representative in support of H.R. 230. Handwritten letters are perfectly acceptable, and it is most effective when you personalize your letters in some way, as legislators want their constituents to know them as individuals. Below, also, are the Washington addresses of Maine's Representatives, along with their D.C. and local telephone numbers.

If you would like more information, or are interested in becoming an important part of the local constituent network supporting Civil Rights for gay men and lesbians, please contact either: GRNL Field Associate, P.O. Box 1681, Portland, ME 04104, or GRNL's main office, P.O. Box 1892, Washington, DC 20013.

((your address))
((date))

The Honorable
U.S. House of Representatives
Washington, D.C. 20515

Dear Representative _____:

As one of your constituents, I urge you to become a cosponsor of the Weiss-Waxman Gay Civil Rights Bill (HR 230) now pending in the House of Representatives. The bill would amend existing statutes to outlaw discrimination on the basis of sexual orientation with respect to employment, housing, public facilities and federally assisted opportunities.

Nearly 70 state and local jurisdictions have laws protecting gay men and women, but in most places it is legal to discriminate against the estimated 22 million citizens who are gay. Every day gays are denied housing, employment, and other opportunities most citizens take for granted, simply because of their sexual orientation. Despite some rhetoric to the contrary, gay people do not seek any special privileges; rather they seek only the chance to lead productive lives as responsible citizens.

It is very important to me that you go on record in opposition to discrimination by becoming a cosponsor of this bill. Please let me know whether you decide to cosponsor this legislation. I appreciate your consideration.

Sincerely yours,

((your name))

Rep. John McKernan
1535 LHOB
US House of Representatives
Washington, DC 20515
D.C.: (202) 225-6116
Portland: (207) 780-3381

Rep. Olympia Snowe
133 CHOB
US House of Representatives
Washington, DC 20515
D.C.: (202) 225-6306
Bangor: (207) 945-0432

Maine Democrats Support Lesbian Candidate

by Ada Harrington

At the June Democratic National Committee meeting, Christine Riddiough made a last minute effort to ensure lesbian/gay representation by running as an independent, at-large candidate for the Democratic National Committee. Christine is president of the Gertrude Stein Gay and Lesbian Democratic Club of Washington, D.C. and the Director of Lesbian Rights at the Washington headquarters of the National Organization for Women.

The DNC seats approximately 300 members and meets twice a year. The chairman, Paul Kirk, can appoint 25 seats subject to approval of the rest of the DNC. His slate contained 12 men and 13 women, none of them openly gay or lesbian. Their names were not released until a few days before the meeting. There was little time to organize a campaign for an alternative candidate.

In a recent interview, Dale McCormick shared her experience concerning the DNC slate. She received a letter from Tom Chorlton of the National Association of Gay and Lesbian Democratic Clubs which informed her of the pending elections. It listed Maine's four DNC members and urged her to lobby them to vote for any openly gay or lesbian DNC candidates. Lobby she did. Maine voted unanimously for Christine. Thanks are due to our four committee members: Tony Buxton, Keron Kerr, Barbara Trafton, and Charlie Micholeau. Although Christine did not win, she did capture 22% of the vote, a significant accomplishment under the circumstances. Some DNC members may have been discour-

aged from voting for Christine since they were required to sign their ballots.

In addition to Maine, other states voting unanimously for Christine were: Delaware, Wisconsin, Rhode Island, Washington, South Dakota, and Vermont.

Reached by phone in her Washington office, Christine stated "I'm concerned not only with the lack of inclusion of lesbians and gay men in the DNC and its councils, but also with some of the other ways he (Paul Kirk) is working to be less inclusive of other groups such as women and minorities." No members of either the Policy Council or the Fairness Commission are openly lesbian or gay. In addition women make up only 40% of the Policy Council membership. However, Christine said we must still continue to work in the party and push for it to be inclusive. We must organize at the grass roots level for lesbian, gay, and women candidates "so that they can run a reasonable campaign and not be left out in the cold."

When she leaves her NOW position in September, Christine will be helping to organize a NAGLDC conference for people interested in running for office. Workshops will include strategies for how to use the media, fundraising, and polling on issues. The conference will be held on November 23 and 24 in West Hollywood. For additional information contact: Tom Chorlton, National Association of Gay and Lesbian Democratic Clubs, 1742 Mass. Ave. S.E., Washington, D.C. 20003 or call (202) 547-3104.

"Undoing Racism"

The Gay People's Alliance is one of the 15 Maine student and community organizations who have joined together to cosponsor a workshop on "Undoing Racism", October 25, 26 and 27, 1985, at the University of Southern Maine. This coalition of gay/lesbian and straight persons is inviting the People's Institute for Survival and Beyond to present this 2 1/2 day workshop in an effort to address the issue of racism and combat its destructiveness. It is the People's Institute's training assertion that no matter what an organization's endeavors are directed towards i.e., racial minority, women's, gay/lesbian rights, nuclear freeze, Central American issues or neighborhood community action, the organization must also hold in concern if and how they are reaching across cultural and racial barriers in building their coalitions. If you are interested in attending this workshop, registration opens September 1. Please stop by and pick up your registration packet at the USM Student Activity Office, Campus Center, Portland, at the Good Day Market, 155 Brackett Street or the Portland Public Library, 5 Monument Square, Portland. Register early to insure your participation! For more information, call the Coalition On Undoing Racism, 773-0193. Ask for Donna.

Ramada Inn — One Year Later

by Fred Berger

It has been one year since the Ramada Inn of Portland cancelled a confirmed dinner reservation with the Harbormasters, a gay men's fraternal organization, because it felt the event was "too controversial and might result in unfavorable press publicity for them." Since that time an informal boycott has resulted in at least four sympathetic groups changing the location of events which were planned for the Ramada.

The first group to cancel arrangements with the Ramada was the Bicknell Photo Service, a large photo-processing lab in Scarborough. Robin Lambert, personnel director and coordinator of Bicknell's annual company dinner, rescheduled the event to the Holiday Inn after the Ramada's treatment of the Harbormasters. Lambert says that Bicknell subsequently spent over \$4,000 for services at the Holiday Inn.

Early this year the Portland Lyric Theatre was planning an event at the Ramada. When a company member informed the Board of Directors about the boycott, the Board chose an alternate site.

The third group to change its plans with

the Ramada was the State Bureau of Health. In May, state health officials scheduled an open forum to discuss the establishment of alternate sites for testing for the HTLV3 antibody. When informed by members of the gay community about the Ramada, James Novotny, director of STD services for the state, rescheduled the meeting for the Portland Public Safety Building.

The most recent boycott-related cancellation came from the Maine Licensed Practical Nurses Association. President Tim McBrady rescheduled the association's annual meeting to the Holiday Inn in order to show support of the boycott.

It is uncertain whether the cancellation of these events has affected the attitude of the Ramada management toward gay groups. Mr. Joseph Dugas, general manager of the Portland Ramada Inn says that he has no policy against gay groups. "We do not discriminate," he said. Dugas claims that gay and lesbian groups have met there in the past year, but he would not name any specifically. Asked if he would accept a reservation for this year's Autumnfest dinner, sponsored by the Harbormasters, Dugas said only that "we screen each group separately."



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Organizations

AUTUMNFEST

The third annual Autumnfest weekend is set for September 21 and 22. Once again, the celebration of gay and lesbian life in Maine is being co-sponsored by the Gay People's Alliance of the University of Southern Maine and the Harbor Masters, Inc., a local fraternal organization.

Each year the organizers establish the major events for the Autumnfest and then invite other groups and individuals to add to the program. The Autumnfest Committee and the sponsoring organizations have three major affairs set for the weekend:

The First Annual Autumnfest Classic will begin at 9:30 a.m. on Saturday the 21st of September. The four mile course is open to runners, walkers and rollers. The \$5.00 entry fee (\$6.00 if you register late) will benefit the new AIDS hotline recently established here in Portland.

The Classic will begin at the campus of the Southern Maine Vocational Technical Institute in South Portland. All participants are to be there and ready at least a half hour before the start.

Laura Smith of GPA is organizing the Classic. Any entries should be sent to her c/o The Gay Peoples Alliance, 92 Bedford St., Portland, Maine 04103. If you have any questions, you can call Laura at the GPA offices—780-4085.

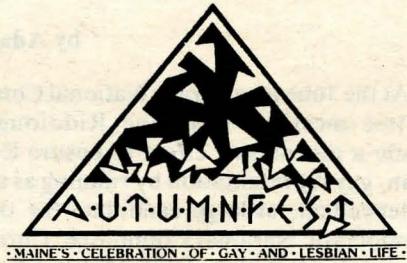
The Autumnfest Dinner was a tremendous success last year. It will, once again, be held at Verrillo's Restaurant near Exit 8 off the Maine Turnpike in Portland. The Dinner tickets cost \$17.50 a person and have to be bought at least a week in advance.

A cash bar will open at 7:30 on Saturday and the dinner will begin at 8:30. The Autumnfest Committee has decided that the proceeds from the dinner will be split evenly between The Maine Health Foundation for its AIDS related work and the Maine Lesbian and Gay Political Alliance for its ongoing efforts.

The two groups reflect the growing need for gay men and lesbians in Maine to address the health crisis that is tragically striking our community more and more and also the need for a continuing political effort to assure our civil rights and the public representation in Maine.

Former State Senate President Gerard Conley will be honored at the dinner. Conley has been a tireless advocate of gay rights through his years as a major figure in the politics of Maine. While others might have worried about the impact of what was a very unpopular issue when Conley first began his gay support, he has always insisted that our place in the society was a matter of pressing civil rights. More than any other public figure in Maine, the Autumnfest committee decided that Conley deserved our recognition and thanks.

Tickets for the dinner are available by mail order from the Autumnfest Committee. Please send a check or money order for the exact amount to: Autumnfest Dinner, Box 4044, Station A, Portland, Maine 04101. The Committee is hoping that other organizations in the



state will support the Autumnfest Dinner and the organizations it will benefit by selling blocks of tickets to their members and friends. If you or your group could help in this way, or if you have any other questions about the tickets, call Laura Smith (780-4085) or John Preston (774-3865) for details. Tickets will also be available at Our Books, 4 Pine Street, and other local businesses after Labor Day.

On Sunday, September 22, the Harbor Masters, Inc. will again hold an Autumnfest Flea Market and Street Fair. It will be held in the parking lot of the new student center at USM, moving inside the center in case of rain.

Anyone with anything to sell or promote in the community is welcome to rent a table. Crafts, antiques, recycled items, food, non-alcoholic beverages, all will find a welcome audience at the flea market and street fair which drew hundreds of people last year.

Table rental is \$10.00. If you're interested, call John Preston (774-3865) or write to the Harbor Masters at: Box 4044, Station A, Portland, Maine 04101.

If you have any goods that you would like to donate for the flea market, please drop them off at Our Books. If you have a large amount of material that you think would be interesting to the flea market, let us know (call 774-3865) and we'll arrange to pick up your goods.

The Autumnfest Coordinators earnestly hope that others in Maine will decide to add to this program. Any activity that would celebrate the pride and dignity of our lives would be a welcome contribution to Autumnfest. A performance, singers, actors, dancers, a crafts show, any of these would be positive contributions that you could make to the Autumnfest happening.

But most important is your participation in those things that are already set up. Not only are they good times to come together, meet one another and have a great celebration, they're also ways you can support the vital and increasingly active gay and lesbian organizations in Maine.

Our civil rights law was defeated—again—, we are facing a catastrophic health crisis, the right wing fanatics are sharpening their knives—again... We've always loved a party, but right now, we need one, badly.

This isn't a time to sit on the sidelines. It's a time to find a way to take part in the work and the progress of our young institutions. Autumnfest gives you a chance to do just that.

Gay People's Alliance Update

by Rick Bouchard

September is not just another month for the Gay People's Alliance. It's the beginning of a new school year. We'd like to share some changes, reiterate who and what we are, announce our plans — in other words, make some new school year's resolutions: **Staff**

Our staff has been Rick Bouchard, Laura Smith, Ginny LaCrow, Phil Gautreau, and Charlie Dwyer.

Phil has been with the GPA since September of 1983. He's moving on in his last semester of school, after two diligent years of service. Thank you Phil!

I have decided to resign from the GPA after 17 months. It's also my senior year and I will be devoting it to study as well as to a few "taking care of self" activities.

Ginny has decided to accept the coordinatorship of the U.S.M. Women's Forum. Laura Smith will remain as GPA Coordinator while she breaks into the radio business at WMPG at USM.

Charlie Dwyer will also remain at GPA and will be joined by new staff to be hired this month.

Peer Counseling Services and Speakers Bureau

There has been counseling services at GPA for some time. We are now seeking two new counselors — one male and one female. We are now asking for token donations from those who meet with our counselor, to recoup some of the costs of the operation. We also provide referrals to counselors and answer crisis calls at the office.

The Gay Speakers Bureau has been busy this year. Workshops or presentations have been given at the Lewiston YWCA, Gray teachers training, Andover Institute, Sacopee Valley High School and various classes at USM. If you would like to be added to the list of available speakers, please let us know.

Gay Radio

There is a small group of people who are organizing an alternative radio show. WMPG, the University of Southern Maine's radio station is helping us develop a program that will include lesbian, gay, bisexual, and feminist issues. The format of the program will be loosely composed of music and news built around a guest speaker. The theme will

vary each week and the focus will be on people and topics relating to Maine with an emphasis on increasing the public awareness on a variety of issues. More help will be needed for the writing and producing of each week's programs. Volunteers welcome.

Lending Library

We have a large collection of gay, lesbian, and bisexual literature available for loan. Also, periodicals such as Bay Windows, Gay Community News, and Our Paper, are all free for the taking. We'd love to expand our collection with donated books.

We also have a video collection. Among the tapes is "Making Love" and a NOVA special on AIDS.

Name Change

We have received six applications for our name change contest. A committee will choose the new name in September. Stay tuned.

Groups

All groups in the past have been facilitated by one of our staff members, which has lead to a high level of burn-out. Our policy in the future will be that we will sponsor a new group or activity if there is someone willing to lead the group and be the liaison between the group and our office.

Current groups are:

Lesbian/Gay Parents Support Group — meets Monday evenings at 7 to discuss issues of parenting, dealing with ex-spouses, etc.

Friday Night Discussion Group — We are combining the Lesbian Discussion Group with the Friday Night Discussion Group and will be covering a wide spectrum of topics with a variety of speakers.

Men's Support Group — a new men's support/therapy group will be starting September 10th on Tuesday evenings at the Unitarian Universalist Church on Congress St. from 6 to 7:30 p.m. The fee will be \$4. per session.

Womyn's Support Group — Rose Mary Denman, a lesbian counselor in Portland is willing to facilitate a womyn's support/therapy group this fall or winter. Call our office if you would be interested in such a group.

We're looking forward to a good year. Come see us!

Gay Men's Support Group

The Gay People's Alliance has announced that it will be sponsoring a Gay Men's Support Group. The group will begin Tuesday, September 10, from 6:00 to 7:30 at the First Parish Unitarian Universalist Church in Portland. It will consist of ten members with a facilitator, and will meet once a week for twelve weeks. At that time the group will open itself to new members and the process will resume. There will be a fee of \$4.00 per person per evening. Bert LeClair will be facilitating the group.

The support group is designed for gay men to share their trials, tribulations, areas of concern, strengths, hopes, and weaknesses, and to act as a support system for each other. The group will develop its own norms, goals, and objectives.

A support group is distinguished from a discussion group in that it will close its doors to new members for a designated period of time so that the group members can develop relationships with each other free from inhibitions caused by new members entering on a weekly basis. This setting allows for the self-disclosure and free flow of growth that results from trust.

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Gay and Lesbian Health

"Your Backbone's Connected To..."

An Introduction To Chiropractic

by R.J. Bass

When we use the term "gay and lesbian health," we are usually referring to health issues related directly to our sexuality: sexually transmitted diseases, stress caused by homophobia, substance abuse, etc. But most of us know that our main health concern is STAYING HEALTHY — period. There are several approaches to leading a healthful life, involving nutrition, emotional stress reduction, exercise, health education, and the general prevention of illness and infection. One particular practice that advances a belief in the body's power to keep itself healthy is chiropractic.

Chiropractic care is a very popular, though much maligned, alternative to treatment by medical doctors. It is based on a very specific theory that relates the spinal column and nervous system to the maintenance of health.

The nervous system, with its 100,000 miles of nerve fibers, acts as a coordinator for the body's physical and mental functions. The nervous system also relates us to the world around us and is responsible for our social interaction and adaptation. According to chiropractic theory, the nervous system has to be completely free of "interference" for a person to be 100% healthy. This interference is the result of some sort of stress imposing on the body. Through the carrying on of day-to-day life, our nervous systems are under pressure to provide the pathways for the body's own healing mechanism, known as "innate intelligence." When interference prevents our innate intelligence from taking care of the body or one of its parts, the integrity of the nervous system is compromised, leading to ill-health, or, as chiropractors put it, "disease." (This is not to be confused with disease — the term we use to describe or label a set of symptoms.)

This theory was first espoused in the 1880's by an eccentric medical practitioner in Canada, D.D. Palmer. According to the folk-lore, Palmer's janitor had been completely deaf for a number of years, following an injury. Palmer discovered a large lump in the janitor's neck bones. By cracking his neck, Palmer was able to cure the man's deafness and set his neck straight. The lump had been a subluxated vertebra. From this experience, Palmer discovered the chiropractic art. He named it after two Greek words meaning "hand" and "practice." His son, B.J. Palmer, is credited with developing chiropractic as a science, through research and practice.

Today, chiropractic is still based on the theory that the displacement of the bones of the spine, or vertebra, cause interferences in the nervous system. This displacement is called subluxation. When a vertebra is subluxated, it occludes, or blocks, the space between itself and the adjacent vertebra, where the nerve root exits the spinal cord. This occlusion impinges on the nerve, causing interference. The interference is a sort of lowered resistance. Different vertebra will correspond to specific parts of the body, and a subluxated vertebra in a particular place in the spine will cause dis-ease in the corresponding organ or system.

By manipulating or adjusting the backbone, a chiropractor repositions the misaligned vertebra, relieving the interference on nerves. This allows our innate intelligence to return us to a state of health.

It is also believed that subluxation which goes uncorrected may cause strain on the spine's soft tissues, the discs, ligaments, and tendons. Unrelieved problems can result in changes in the discs, thickening of ligaments, and further misalignment. In severe cases, back muscles will spasm and the deeper spinal tissues will be irritated. The pain caused by this situation can be transmitted along nerves to other parts of the body. Reactions to the pain cause further stress and a pain-tension cycle persists until the subluxation is corrected. This is when chiropractic is useful for the treatment of symptoms.

Chiropractic is also seen as a preventive specialty. One can go to a chiropractor on an occasional basis to have one's spine checked and manipulated, in much the same manner one may periodically have one's teeth checked and cleaned.

An initial visit to the chiropractor includes a medical history, and sometimes an X-ray. Depending on the chiropractor's specific training, background and philosophy, s/he may perform other tests to determine the alignment of the spine. The results of the spinal analysis will dictate the need for adjustment or manipulation. Adjustment involves pressure on the back and neck, by pressing, pushing, turning and twisting. It can be done gently and without pain. Sometimes, though, if there is an existing problem, pain may occur or temporarily intensify.

The procedures used in chiropractic are surprisingly noninvasive. It is usually not necessary to undress at the chiropractor's. Another side benefit of chiropractic is that

is generally inexpensive, with office visit fees (in Maine) ranging from about \$12 to \$35, depending on what services the chiropractor provides.

The professional training of chiropractors first requires 60 hours (about two years) of undergraduate study in the sciences, though it is likely that a Bachelor of Science degree will be required in the near future. Chiropractic education is a four-year program. The areas of study include anatomy, bacteriology, pathology, biochemistry, clinical and laboratory diagnosis, orthopedics, physical therapy, spinal analysis, adjustive technique, etc. In addition to resident study, the student practices in a teaching clinic.

Chiropractors must pass the National Board of Chiropractic Examiners' tests, called National Boards, and the State Boards, which are administered here by the Maine Chiropractic Board of Examiners. Besides having these basic requirements in common, chiropractors vary widely in terms of practice and philosophy.

"Straight" chiropractic (not referring to sexual preference here!) adheres to the purest form of the profession, involving minimal use of modalities other than spinal analysis and adjustment. Some chiropractors, called "mixers," use other modalities, ranging from vitamin therapies and exercise programs to very AMA-oriented methods.

There is considerable debate among chiropractors as to the relative merits of these approaches and philosophies. Some see a trend in the profession to have chiropractors become more like MDs. This accounts for the movement to require a B.S. degree before chiropractic education. Many mainstream orthopedists and physical therapists incorporate chiropractic methods

in their practices. Nonetheless, the AMA has traditionally attacked chiropractic as unscientific and curative only by placebo-effect — in other words, "quackery." This puts tremendous pressure on chiropractors to professionalize, and some feel that they do so at the expense of the integrity of chiropractic theory.

When choosing a chiropractor, you will have to decide what you feel is most comfortable for you in terms of practice and services. The time to stop seeing a chiropractor is when you're not understanding your treatment or if you're not getting straight answers to your questions. If you feel that the adjustments are not helping you or are not preventing you from getting ill, talk to your chiropractor about it. The body is made of physical matter, which has its limits — even chiropractors will admit this. Some people may need additional modes of treatment. As a preventive practice, some recommend seeing a chiropractor every four to six weeks, but this should be discussed by practitioner and client (or patient).

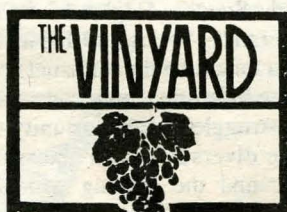
In Maine, there are about 115 chiropractors. 11% are female. There is no professional committee or networking of gay and lesbian chiropractors. If sexuality is important to you in seeking care, you'll have to directly ask the practitioner where s/he stands.

In the long run, the germane issue in gay and lesbian health is finding the people and tools to keep healthy without limiting our needs to just sexual or affectional preference. Chiropractic care is one possibility for doing this.

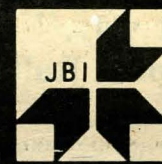
(Thanks to Sherrill Brittain, D.C. of Rockland, for her help on this article.)



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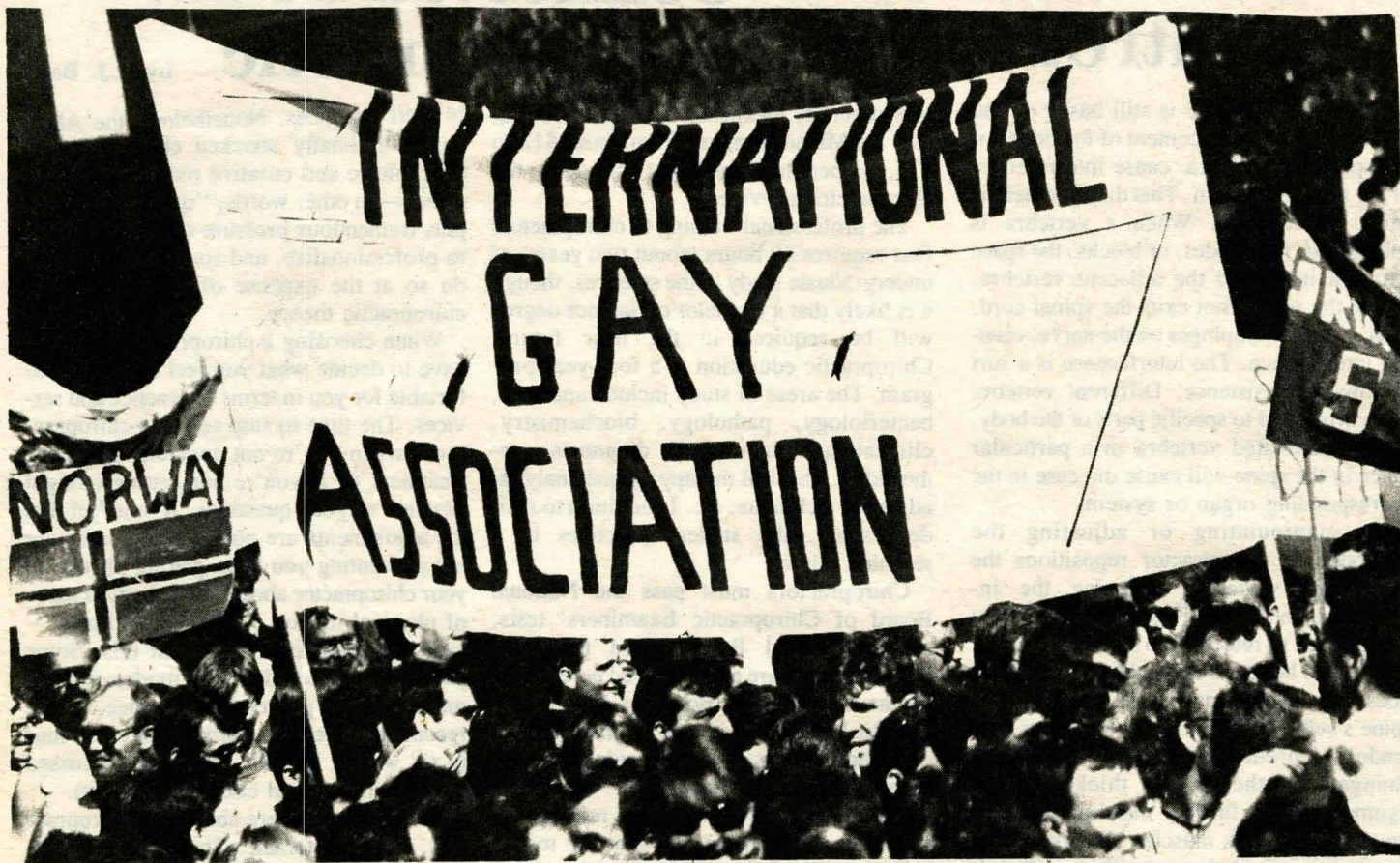
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Smashing Borders: International Conference Convenes



Lesbian and Gay Pride Day Celebration, Toronto, June 30, 1985

by Elze

I made some of my best decisions on impulse. Working at home one day in May, approaching my sixth month of existence as a walking stress-bomb, and beyond badly-in-need-of-a-vacation, I stopped to read my mail (with guilt, of course) and found an advertisement for two international gay and lesbian conferences scheduled for Toronto in July. Much to the relief of my co-workers and housemates, I took this as a sign, called up a travel agent, picked up my plane tickets, and sent in the registration form all within the next two hours.

"We are everywhere and let's keep it that way."

—Nellie Jitsuya Shijara, Peru, International Rally for Lesbian and Gay Rights

Heralding in the week's activities with its Fifth Annual Lesbian and Gay Pride Day Celebration, Toronto hosted "Smashing Borders — Opening Spaces," the Seventh Annual Conference of the (IGA) International Association of Lesbian/Gay Women and Gay Men (June 30-July 7) and, at the same location (University of Toronto) during the same week, "Sex and the State: Their Laws, Our Lives," an international conference on gay and lesbian history. Truly an activist's vacation made in heaven!

Founded in England in 1978, the IGA consists of lesbian and gay organizations from throughout the world willing to sup-

port the objectives of IGA and pay a \$75 membership fee. Business is conducted via several secretariats (i.e., Women's Action, Information and Financial) adopted by individual member organizations. Identifying itself as a "worldwide organization fighting for lesbian and gay rights and spreading information about the human rights of lesbians and gays everywhere," the IGA has, among other actions, lobbied member states of the European Parliament to support gay rights, Amnesty International to recognize as political prisoners people jailed for their sex-

ual orientation, and the World Health Organization to delete the classification of homosexuality as a mental illness.

I went to Toronto not quite knowing what to expect. I thought I'd dabble at playing "International correspondent" for *Our Paper*, hopefully fall in lust, take a few pictures, attend lots of workshops, talk lots of politics — you know, your basic Type-A Gemini recipe for rest and relaxation. Gratefully, I ended up dabbling, lusting, photographing, workshoping, and talking myself into nirvana. (Upon my return, however, albeit relaxed, I did come down with a bad case of "Re-entry Adjustment Reaction Syn-

drome" not unlike we lesbians experience when we emerge from the Michigan Women's Music Festival.)

The IGA Conference itself was not terrific. Invariably, every workshop and plenary started at least thirty minutes late, attendance and enthusiasm for IGA business waned as the week wore on, a low turnout weakened the impact of the International Rally for Gay and Lesbian Rights held in front of Parliament, and the workshops for which I held high expectations were a disappointment (unlike those at "Sex and the State"). I cannot praise enough, however, the tremendous work of the Toronto-based organizing committees in coordinating two conferences which brought together gay and lesbian delegates and observers, academicians and activists, writers and researchers from Canada, The Netherlands, West Germany, Scotland, Switzerland, Norway, New Zealand, Denmark, Peru, Brazil, Belgium,

"The International Association of Lesbians/Gay Women and Gay Men (IGA) is a worldwide organization fighting for gay rights and spreading information about the human rights struggle for gays and lesbians everywhere."

the United States, England, Sweden, Australia, France, Wales and Japan. I will cherish for a long time the informal conversations in the halls, the connection felt to a worldwide struggle, the opportunity to experience the diversity of our international community, and the sharing which took place among activists from so many countries — the sharing of our strengths, our dreams, our disappointments and our victories.

"Sex and the State" provided us with a rich and provocative array of workshops, films, and slide shows exploring topics such as butch-femme relationships, the connections between lesbianism and prostitution, gay and lesbian life in the Harlem Renaissance, lesbian relationships in the 40's and 50's, gay life in New York City between the two world wars, and aspects of gay and lesbian life during particular historical periods in many cultures including France, Germany, China, India, Nicaragua, Cuba, Canada, Costa Rica, Belgium, the U.S., and Norway, with a focus on how the state has attempted to regulate our lives. Hundreds of us filled a room to be visibly moved by Allan Berube's slide presentation

"Marching to a Different Drummer: Lesbian and Gay Americans During World War II," and John Scagliotti's, Robbie Rosenberg's and Greta Schiller's feature documentary film "Before Stonewall". The week ended on a hot note for the dykes with "Lesbians in Search of a Smut of Our Own" sponsored by, according to emcee Chris Bearehell of *The Body Politic*, "an ad hoc group of local lesbian perverts". Though the evening fell short of its billing as a "lesbian porn extravaganza," it was a kick nonetheless, with Amy Hoffman and Cindy Patton of Boston's *Bad Attitude* and a lesbian sex performer among the participants.

I often felt moved during the week. A panel discussion held opening night of the IGA Conference marked the first time that all, save one, of the openly gay/lesbian members of national parliaments in the world shared a podium (Gerry Studds, unfortunately, being absent) — Evelin Eshuis of the Communist Party, The Netherlands; Wenche Lowzow of Norway's Conservative Party; Herbert Rusche of the Green Party, West Germany; and Svend Robinson of Canada's New Democratic Party. At the Lesbian and Gay Pride Day Celebration we were treated to San Francisco comedian Tom Ammiano who appeared in "The Times of Harvey Milk." Cultural differences didn't matter as we all cheered once again for the Oscar. We applauded our Canadian sisters and brothers as we read in the conference booklet, "All on site film video and slide screenings have not been censored and are co-sponsored by the Days of Resistance Coalition Against the Ontario Censor Board." I appreciated the twenty-four zealots who rolled out of bed early Sunday morning to leaflet Salvation Army Headquarters to protest the Army's anti-gay/lesbian campaign in New Zealand. And, I had a personal thrill when I ran into my Chinese history professor of fifteen years ago who had apparently come out the year after I left Springfield College!!

The week was not without its painful moments. Racism and a lack of consciousness about Third World issues among European and North American members are real problems within IGA. Despite the Conference Organizing Committee's commitment towards broadening the scope of lesbian/gay history "to encompass and be defined by experiences in the Third World and the experiences of lesbians and gays of colour," that statement reflected more the consciousness of the Toronto-based organizing group than IGA as a whole.

Anticipating what would become the week's major controversy, *Rites*, Toronto's more feminist and socialist gay and lesbian newspaper in its July/August editorial, expressed its hope that the IGA conference would cultivate the development of a global movement which would more fully include Third World lesbians and gays. The *Rites* editorial, calling upon Western gays to "develop new ways of engaging with Third World liberation movements," ended with the statement, "We hope that the IGA at its 1985 conference will be able to address these concerns and firmly place our international movement on the side of defense of Nicaragua against U.S. intervention and on the side of those fighting apartheid in South Africa."

I realized IGA had a long way to go when I attended a workshop on racism where the facilitators structured most of the two hours around having us brainstorm a list of stereotypes which they then had us analyze to death — a tremendous waste of the wealth of experience and knowledge in the room. (Being the first day of the conference, this workshop was well-attended with quite a

continued on page 7



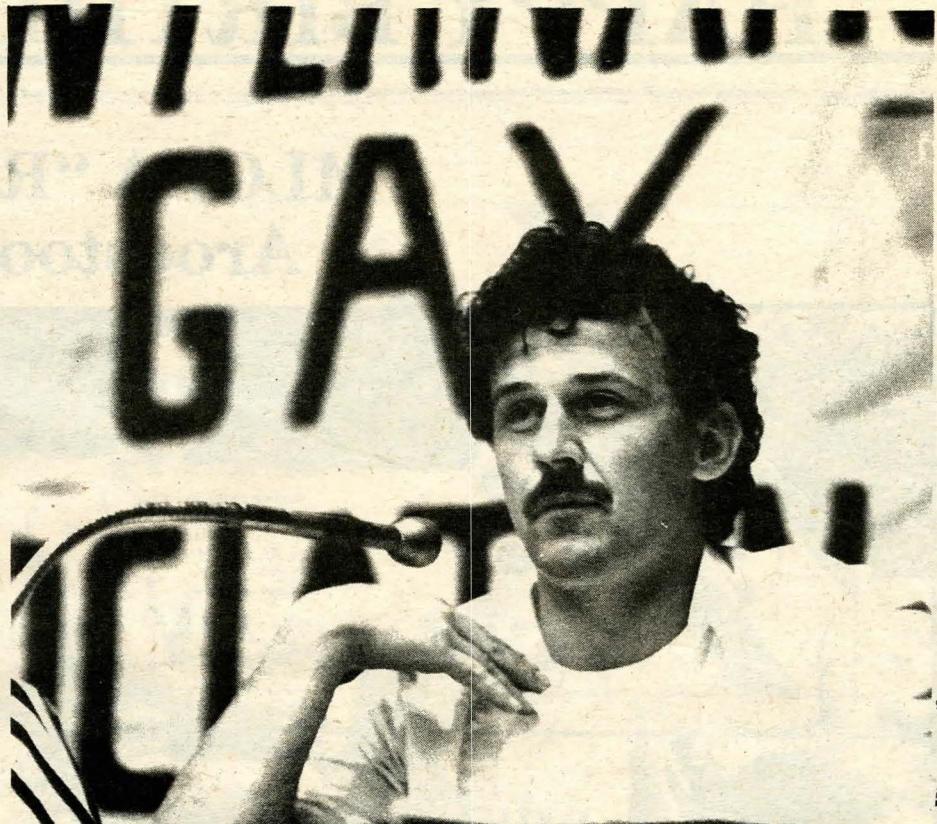


Photo: Elze

An international panel held at the Seventh Annual IGA Conference marked the first time nearly all openly gay/lesbian members of national parliaments gathered in one place. From left to right: Wenche Lowzow, Norway; Svend Robinson, Canada; Evelin Eshuis, The Netherlands; and Herbert Rusche, West Germany.

diverse gathering of participants.) Many participants were hungry to discuss the role IGA should have in relating to Third World liberation movements, whether Third World liberation is a gay/lesbian issue, the steps more privileged IGA member organizations can take to facilitate the involvement of Third World organizations, and what our response should be to the charge, "You divide the gay/lesbian movement when you raise these 'other issues'." Though an enriching, provocative and necessary discussion could have ensued by just dealing with the dynamics in the room, given the diversity of opinions, I felt the facilitators tried to steer us away from that process, as if they were afraid of our touching real emotions. The unspoken message was, "It's OK to talk distantly and theoretically. It's not OK to talk about how we feel right now, nor about how our words and behavior are affecting others right now." The workshop ended with many of us frustrated.

The dispute over the scope and priorities of IGA, and the pronounced differences among delegates in their visions of what constitutes "liberation," erupted at the last plenary session when, much to the disappointment of the Central American delegates and a handful of us from Canada and the U.S., the IGA soundly rejected a resolution introduced by the Third World group condemning U.S. intervention in Central America. The resolution also urged IGA member organizations to express solidarity with gays and lesbians working in resistance

movements. Rather, the delegates passed a watered-down resolution expressing support for Third World liberation movements *which support gay and lesbian movements*. One of the Norwegian delegates articulated the majority opinion when he stated, "Such issues should not be discussed within IGA; these are not gay issues." When he went on to express resentment at the charge of racism being levied against those who believe Third World liberation lies outside the scope of IGA concerns, some delegates applauded. Needless to say, a number of us present were angry and hurt.

Following the vote, Peruvian delegate Manuel Lujan spoke with me about the disappointment felt by most of the Third World delegates and shared by those of us who supported the resolution as originally written. Prefacing his remarks with "most of these people here are very good people," Lujan reproached IGA for having "no real ears for what is happening in Latin America." For IGA to change and become more responsive, Lujan believes "the Latin American group and the people of color groups in the gay movements in North America need to work together and exchange experiences and ideas and really push forth in this organization and make a stand to them, force them to accept this because we say, 'It is our issue.'" Responding to the Norwegian delegate's comment that Third World liberation is not a gay issue, Lujan shook his head saying, "He has no idea what liberation is at all."

Though she missed the plenary because it conflicted with a workshop on Latin American lesbians, I asked Nellie Jitsuya Shijara, also from Peru, to comment on the vote. Echoing Lujan, Shijara added, "Gays and lesbians of the First World are privileged and not to want to take a more concrete position about Third World issues is not wanting to leave their privileged positions." Citing a scarcity of economic resources as a major reason for lack of Third World participation, Shijara also felt the vote would make it very difficult for Third World delegates to return to their countries and convince other groups of IGA's relevance to their lives.

Later that day, at the International Rally for Lesbian and Gay Rights, Gary Kinsman, a member of the *Rites* Collective and Conference Organizing Committee, unexpectedly made a powerful statement supporting the original Central American resolution. "The IGA Conference Committee in Toronto affirms our support for Third World liberation movements opposing U.S. intervention in Nicaragua, El Salvador, and Guatemala," Kinsman stated prior to introducing the moderator for the rally, and he urged gay and lesbian organizations to support such movements.

In contrast to their lack of action on Central America, IGA rallied to support the gay and lesbian community in New Zealand. Gays and lesbians in North America are not the only ones facing organized attacks by right-wing fundamentalist groups. During

the conference, events unfolding in New Zealand held center stage for IGA members and observers. Introduced into the New Zealand Parliament in March, a bill to decriminalize male homosexuality and include sexual orientation in the nation's Human Rights Act has been the target of a massive right-wing sponsored petition drive spearheaded by the Salvation Army. As of July, petitioners claimed 750,000 signatures in this country of 3-million people. According to Gay Task Force of New Zealand member Alison Laurie, a dynamic woman who maintained a strong and vocal presence at the conference, New Zealand activists believe that "moral imperialism" is being exported from the United States, though these ties have yet to be formally documented. (We did learn that the infamous Dr. Paul Cameron made an appearance in Sydney, Australia.) In response to the threat, IGA voted to send a special representative to assist the organizing efforts of the gay/lesbian community in that country.

At the end of that very exciting international-queer-filled week, I sadly bid farewell to Toronto. After all, there's only so much rest and relaxation a body can take. If I had any more eighteen-hour-days of non-stop activity, I'd have rested myself comatose. COMING NEXT MONTH: "The Type A's Guide to R&R in the Big Apple."

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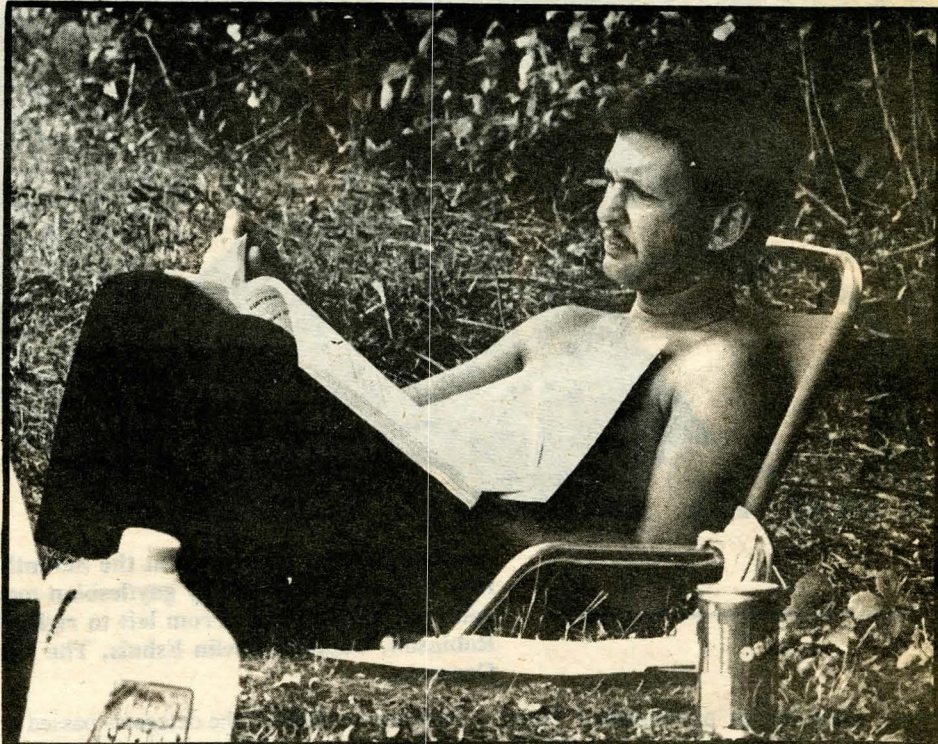
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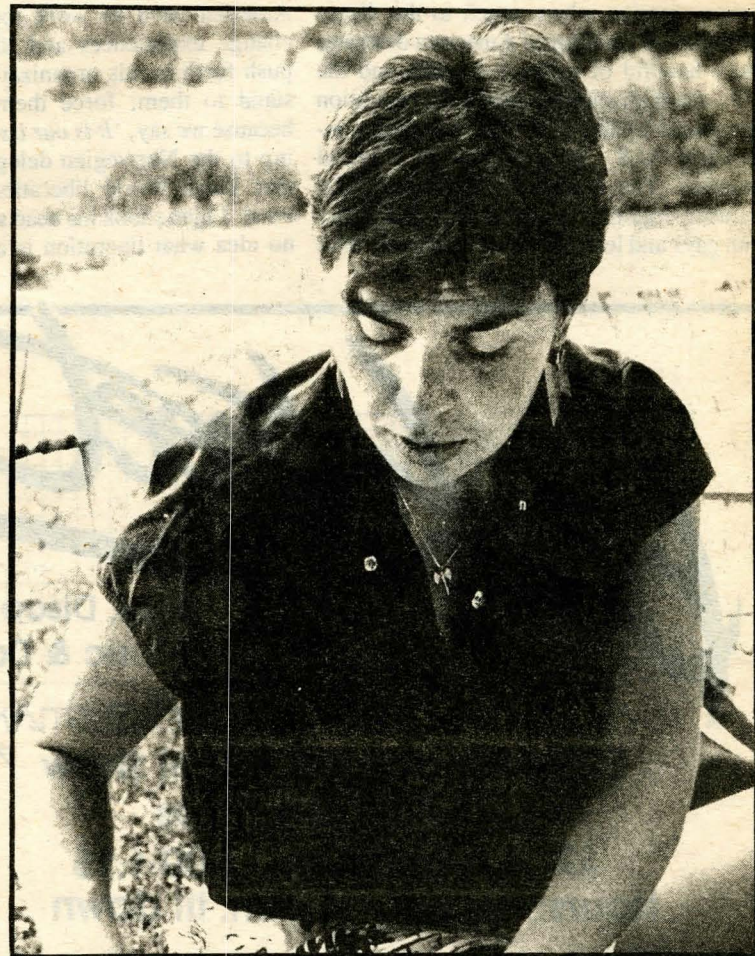
HAPPY BIRTHDAY OUR PAPER

MLGPA "Retreats" To Aroostook County



Northern Lambda Nord hosted the Maine Lesbian/Gay Political Alliance's August retreat outside Caribou. A perfect combination of business and pleasure, the retreat provided members with an opportunity to regroup after this spring's hectic campaign for the gay and lesbian rights bill. Goals were developed for the remainder of the year, with educational outreach, membership growth and development, and fundraising identified as priorities. MLGPA's annual meeting has tentatively been scheduled for January 18, 1986.

Photos: Barb Puls



Ask Inanna

Dear Inanna,

My lover and I are compatible in so many wonderful ways, and most of the time we enjoy a healthy and wholesome relationship based on mutual respect and love. Unfortunately however, our tastes and needs differ tremendously when it comes to where we each would choose to live if the decision was completely up to either one of us. My lover would like nothing better than to live in an old farmhouse in the woods, surrounded by trees, brooks, peace and quiet. Even a streetlight feels like an intrusion to her! I, on the other hand, would shrivel up in that kind of atmosphere and would prefer to live right in the thick of city life. I crave the excitement that city life has to offer: the shopping, plays, concerts, and people. What are we to do? Our relationship is too important to both of us to allow these differences to stand in the way of an otherwise good relationship. Help!!

Dear City Lover,

Your dilemma is not uncommon and there may very well be a solution that can be good for both you and your lover — it's called compromise! The middle ground may be just the thing for the two of you. Perhaps each of you could make a list of those elements that are important to where you live. You, for example may discover that life in the country can be peaceful as long as that "countryside" is within easy commuting distance to the city and all of the attractions that it holds for you. Your lover may find that the outings to the city for shopping, movies, plays and concerts are really fun, especially since you can both escape to your quiet haven in the woods when the festivities are over. With this kind of compromise each of you can enjoy that which you need the most without suffocating the other.

Dear Inanna,

My lover and I have been in a relationship for several months. Our attraction for each other was immediate, and our relationship has been intense. We began to share an apartment just two weeks after we met, and all of our spare time outside of work is spent together. We have enjoyed a good sex life, and up until recently I thought that she was as satisfied with it as I have been. Lately, however, she has wanted to experiment with different types of sexual expression: bondage, three-some's, and "light" S&M. It all scares me. I just want a normal sexual experience with my lover. What should I do?

Sincerely,
(Scared Stiff)

Dear Scared Stiff,

It is said that we should never set ourselves as one another's judges, so I will try to be as unbiased as possible in my response to your problem. First of all, it is my firm belief that no one need ever be a part of any sexual exchange that is distasteful or frightening for them. Sexual experiences are meant to be romantic, playful, erotic and fulfilling — but never — and I repeat NEVER — experiences that leave us feeling robbed of our selves or our integrity. Any sexual experience that brings *both* parties joy and pleasure is appropriate. Any sexual experience that leaves one or both parties feeling used, abused and fragmented is not appropriate in my book. Try to talk with your lover about your feelings, and try to find out why she finds it so necessary to experiment in your sexual experiences together in the kinds of ways that she is suggesting.

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Our People

Puttin' On The Glitz:

An Interview With Flick Gehrig

by Skip Brushaber

Flick Gehrig is a member and founder of the "Glitz to Go" show. Having performed at the Underground and the Holiday Inn Downtown in Portland, "Glitz to Go" has acquired a large following. Flick and his fellow performers are female impersonators.

"We create an illusion men are women."

Skip: With your shows at the Underground and the Holiday Inn, you've become a genuine Portland celebrity. How does that feel?

Flick: Well, I think my stage persona has become a celebrity. There are very few people who know who I am. I'm not a real recognizable face. I'm not out at night in Portland often. Those people who are regulars of the show usually find out who I am. Other than knowing Sweet 'N' Sour, there are few people who know me in connection to that character. And that's a kick that way, to be able to overhear what people have to say about my show when they don't know who I am. I'm also very flattered. I set out to do this and do it as well as I can. It's worked and that form of celebrity is fine. As far as strangers coming and saying you're terrific, it doesn't happen. It's a whole different face. My parents have seen pictures and a performance. They had a difficult time picking out who I was. My father says he recognized my legs.

S: Moving from the Underground to the Holiday Inn connected you with a broader audience. How did that move come about?

F: The Underground provided us with a wonderful audience, however we realized there was a larger, older, primarily straight audience that had missed our medium. Many of them had known we were at the Underground, but for some reason would not go there for a show. We did it primarily as a public relations move. We produced the show so we could encourage our same audience and a new audience also. It was the first time anyone in New England has taken a show like this into a major straight atmosphere. I guess we did it because we believe ours is a piece of theater and we were missing a large audience. The Holiday Inn took a little bit of convincing and they finally allowed us to do it. I think they are real glad they let us do it and I know we are real glad. If nothing else it was a showcase for our talent.

S: The reaction of that audience was real good.

F: Yes, it was great. I would say the average age of the audience was between forty-five and seventy. Seventy-five percent were probably straight women. They loved

it. I understand later some of them were coveting our shoes and jewelry, (laughter) which is real nice. I've played to straight audiences before. I don't think the other two have. So it was a whole different thing. It was like being in a theater, which is exactly

what we wanted to do. We wanted to leave the bar for a while and do the show for an audience who had no idea what they were about to see. And standing ovations later, it was a wonderful feeling.

S: How do you categorize what you do?

F: I like to think we offer an alternate form of theater. We create the illusion men are women. Without, I hope, ever being offensive. At the same time with a sense of humor. I personally offer a character who, I guess, is my alter ego. Sweet 'N' Sour is much stronger than I am and gets away with a lot more than I ever think of getting away with. I think I'd like to believe we offer entertainment that is above what most people think of as straight female impersonation. I believe we offer a type of theater that can bend people's minds.

S: Do you cross dress only as a performer or is it a part of everyday life?

F: Absolutely only as a performer. I make a distinction between drag queens and female impersonators. I'm not in any way judging. I was trained as an actor. I always believe when you go on stage you wear your makeup. When you leave the stage you leave your character and makeup there. The only bending of the rule I do is if I am appearing in an area that I'm known, I'll go out after without going home and showering and changing. That's the only time you'll see me out in costume. It's funny this year I went to a Halloween party and everyone expected me to walk in dressed in some female costume. I walked in as a green crayon! It was a great deal of fun. My work is my work. It's fun, but it's work. That's fine for those people who want to do it in every day life. There is no place for it in my life. I enjoy being a male. I dress a little more colorfully than a lot of men, but I don't wear garter belts underneath.

S: Can we talk about your background. Where are you from?

F: I was born in Alabama. At age three we moved to Philadelphia. When I was five we moved to Japan. We stayed in Japan for the longest period in my life which was four years. We came back to the States and lived in thirteen other places. When I came to Maine at the age of seventeen, it was the seventeenth move in my life. My father was



in the military. I stayed in Maine and went to school here. Then I left and went to Washington, D.C. I've been back in Maine off and on for ten years.

S: Tell us a little about your memories about living in Japan.

F: I was there for the first three grades of school. I have an adopted sister who still lives there. We don't correspond, so I don't really know where she lives. She was much older than I. I hope to go back sometime and find her. Japan was a wonderful place. My parents took us to a lot of cultural events. They are real theater lovers. The whole place was such a theater for me — being at that age and looking at the colors and the culture. The rides in the country and the little villages were absolutely beautiful. That's my memory. I can't wait to go back. I hope I'm not disappointed. I certainly hope not.

"When I came to Maine at the age of seventeen, it was the seventeenth move in my life."

S: Many men cross dressed in there growing up years. Was that true for you?

F: Only on Halloween. One time I remember. It was very much how I started with Sweet 'N' Sour. It was kind of a caricature. It wasn't terribly well done. I was about eleven or twelve. It was more of a female clown in appearance. I can't remember any other time. I grew up with a sister who is ten months younger, so the opportunity was there. We are about the same size and build.

S: You mentioned before that your family has seen your show. What was their reaction?

F: Yes, my parents came to the show at the Holiday Inn. My parents brought a priest friend. They also brought Victoria Crandall from the Brunswick Music Theater. A few other of their friends drove down from Brunswick. They had seen pictures of me a couple of weeks before. They had known for a year that I was doing this type of show — the kind that wasn't going to appear on the family hour. They were delighted. It was very touching. Before the show flowers arrived. My parents had sent a dozen roses along with a lovely note. They are real wonderful people. Very supportive. I have a feeling if I bombed a bank somewhere, my father would light the match. I didn't have any qualms about them seeing the production. I am very proud of what we have done.

"Two years ago I entered the Miss Gay Maine Pageant, which was a fluke because looking at me...obviously I'm not a miss anymore."

I am also very proud of what I've done individually. Going back to your question about cross dressing...If my mother or father thought I dressed like this all the time, I would have had a few qualms about them seeing the show. I think they understand theater enough that they were all accepting. I went to dinner the other night and the rest

of my family was there. They had seen the article from the Portland paper. My six year old niece asked me how I put make up on over this stubble I've been growing on my face. It took me back for this little girl to say "how do you put makeup on over your beard?"

S: Let's talk about your evolution as a performer. When and where did you get started?

F: I've had about three starts I guess. The first one was about five years ago. I entered a contest after going to many bars and clubs and seeing shows. There was an excitement about seeing shows, but also an utter disappointment with what was being offered. There are some wonderful and talented people out there, but unfortunately there are many more who aren't. I finally got tired of it. It offended me that people were pay-

ing three and four dollars to see a sham. I entered a contest and did not win, but I was noticed. I was offered some jobs. That's kind of how it started. I went away and left Maine to work. I left the country a little over two years ago and moved to the West Indies. I came back to Portland and saw some shows locally. Not local people, though. I was dismayed. I felt the people of Portland were being cheated. By all standards it was probably the best that they had seen here. So I decided to do it again. I approached Randy from the Underground and we decided to do it at the bar. My first stage name was Party Games. Two years ago I entered the Miss Gay Maine Pageant, which was a fluke because obviously looking at me,... I'm not a miss anymore. I've gone beyond that. I don't fool myself about that. I do everything I do with a sense of humor.

S: You have a theater background.

F: I have a degree in speech and theater. In Washington I was a member of the D.C. Repertory Theater and I was there for two years and I acted. I modeled, but I was a little heavy so I was used for hats and sunglasses. After I came back to Maine I did one show for the Lewiston Auburn Community Theater. I decided community theater was wonderful and those people work very hard, but it wasn't for me.

S: Are the characters you portray part of your persona or are they composites taken

from other people?

F: They are not bits and pieces taken from other people and they are not part of my persona. Sweet 'N' Sour is a creation of mine and I'm not real sure how it happened. I know what music I respond to. I know what music I'm capable of performing to. It's kind of come full circle. When I perform in

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the group numbers, I wear a softer and prettier wig. I don't wear something spiked or severe. My original perception of Sweet 'N' Sour is that I would never do that pretty stuff. In the group pieces we need to look and move alike. We smile a lot. In my first performances I never smiled, or if I did it was a sarcastic smile. I was sneering at the audience. I've come to enjoy what I'm doing much more. I dance a lot and I never thought I would be dancing. When I come on stage as Sweet 'N' Sour that is a tough brassiness that I find appealing. For stage work I find that very exciting. Sweet 'N' Sour is the person that people love to hate or hate to love. The response to the character is overwhelming — both when I'm on stage and off stage. Off stage I don't get many approaches. If I do, it's in response to one of the acts I do. If I do a kinky number with kinky paraphernalia, then I get kinky approaches. When I'm in costume, I can respond to them as that character. If those same people came up to me two nights later and I was dressed as I am, I would be very nervous and wouldn't know how to respond. She is a total creation and a mindless creation. I responded to some music and decided that was the path I was going to take. I guess I never thought I could be a beautiful impersonator. I'm not sure that is true. That's my perception. I could never do the virginal maiden.

"I think it takes more than a short black wig to be Liza Minnelli."

S: You steer away from doing female celebrities. Was that ever a part of your performance?

F: No, I think there are only a few people who do that well. I think as a performer one has to decide what is in their range. I think it takes more than a short black wig and a black outfit to do Liza Minnelli. I think you need to do more than cross your eyes and wear a curly wig to do Streisand. I think it is an insult to the celebrity and the audience. It's selling a cheap bill of goods. If you are going to take the time and trouble to do it, you should do it right. It's beautifully done when it is done properly. Unfortunately, there are too many people who do it badly. I don't think any performance should be done half way.

S: It takes a lot of time and energy to put a show together. How much time do you spend rehearsing?

F: We've taken the last two weeks off. When we are preparing for a show, we meet five or six days a week for four hours a day. A run through, if we are not learning anything new, takes three hours. When you are learning your numbers, it can take six to eight hours. We rehearse a lot. We start rehearsals again today and I expect we'll be rehearsing three days a week.

S: How much time putting costumes together?

F: I don't think I can estimate that. The Holiday Inn was the biggest thing I'd ever done. Not only was I a performer, but I was one of the producers. It takes a lot of time to do costumes. People can go off on their own, but every design is ok'd. Every wig and style of hair is ok'd by three producers. The three producers have total control of what's on stage. It's a tight rein, but it pays off in the quality of the product.

"I think those who choose to cross dress should use their heads."

S: Cross dressers and drag queens have been the victims of prejudice from both gay and straight society. Will you comment?

F: Yeah, I think that's true. It's a group that has been maligned. I think there is a lack of tolerance. I think because I am a performer, people enjoy the performance. I guess because I don't go out often and people don't see me out in costume, people know that I don't dress. I think it's in-

teresting that no matter what minority you come from, there is always someone beneath you. I think the term drag queen or the sound of it is derogatory. I think those who choose to cross dress should use their heads. Unfortunately, you can't just go shopping. I know people in Portland who do go shopping cross dressed. I'm afraid if something would happen to them, I would lay the responsibility on them. I don't think you walk in Bernie's Fashions dressed as a woman. First of all, there is more to looking like a woman than putting on a skirt and blouse. I just don't think there are that many people who are convincing enough. I think we have enough trouble without calling attention to ourselves, no matter what we do or who we are. I have been with other performers who are able to walk into a shoe store and try on a pair of women's heels. I think that's great. I can't do it. I take a lot of chances buying my shoes. I think it is unfortunate that when we ourselves come from a minority we have to point the finger at someone else. I understand that many transvestites are heterosexual. The gay drag queens are kind genuine people. I'm just not sure I know when they are performing and when they are real. I don't understand and that's ok. I don't have to understand. Having traveled around and done a lot of clubs, I've seen some of these people years later. And it's real sad. I think there is a lack of

a sense of one's self, and I think that shouldn't be forsaken for anything. This may happen because you are more popular in a dress and a wig. Maybe you are bought more drinks, and maybe you are asked to dance more often. Or maybe you just look better. For whatever reasons, I hope to god they know who they are when they go home and scrub off the makeup. I'm not sure that's always a priority with some people. I think the advantage I have is my age and a theatrical background. It's unfortunate there are some very lovely people who have forsaken their identity. What often happens is it leads to other things, whether it's changing or altering your body or your mind. In Chicago, there have been several operations done to people I know to add something and then they decide to take it away again. You start out with a body and then it's scarred. I don't think things are always well thought out. It's a difficult question. I don't take it lightly at all. It's heartbreaking when I see a young person who doesn't yet have a sense of himself. They find some kind of popularity in drag and when they go out as themselves, they aren't as popular. They start to think their alter ego is a better person. I think there are a lot of changes that aren't necessary.

S: What are your hopes and dreams for the future?

F: I don't know how much of a dreamer I am. I hope as a performer to keep growing. I have great hopes that the "Glitz to Go" show is recognized as one of the best in the country. I think we are. I'm not saying as performers, but with the time and work we put in that we are the tightest, most varietal, and most entertaining. I hope we get some recognition that way. I hope that no matter where we perform, the response

is favorable. Not only for the "Glitz to Go" show, but towards any alternative theater event. Maybe they will give it a second thought or chance. It has happened here in Portland with a gay audience and now a straight audience also. It was beyond my wildest expectations. Now we have to grow. We've got to expand our audience. We want to travel and we are ready to travel. I hope that it happens not only because I love to be

on stage performing, but because I have three fellow performers who are tops, by virtue of the fact that they work their asses off. They are willing to work hard, to take criticism, and to do what must be done to be as good as they are. I can't even begin to say how good they are. They are three of the best I know. I have worked with some of the major stars in this field, and these three are the best. Never more responsible or dedicated, never more even tempered.

"I have great hopes that The Glitz to Go show is recognized as one of the best in the country."

That's hard when you rehearse four hours a day. You have all those hands and feet going at once. Someone makes a mistake, they've had a fight with their lover, or their rent is overdue. To have four people in the room yelling at one another and they still care. I hope that it continues. That's my biggest hope.

S: What's the immediate future for "Glitz to Go?"

also to bring back revenue. So we can re-glitz. There are lots of things going on. The Company is set and we are very happy with the way things have gone. We are just ready for the fall. We have real hopes that we will be in Provincetown next summer. There is no reason why we shouldn't be, perhaps for the whole summer. We have enough material and by then we'll have more material. The fall and winter look promising just in the tentative bookings we have.

Now we just have to get those contracts signed and buy a van. God knows my Renault is not going to carry all that stuff.

S: Do you have something further you would like to cover?

F: I will just say that Randy, Paul, and Mac from the Underground have been wonderful to us. They have been generous and I think it has worked well for all of us. We hope to be back working at the



Photo: Elze

F: We have a new agent who is promoting us throughout New England. We are due to do a video taping of the entire show. It will then be cut down from three hours to a fifteen minute commercial. We go into a new photo session. Contracts are going to be

Underground again. We don't have plans in the immediate future, mainly because we are looking elsewhere and we aren't working on any new production stuff. We don't want Portland to tire of us. Our audience has been outstanding, the people we know personal-

"I have three fellow performers who are tops, by virtue of the fact that they are willing to work their asses off."

renegotiated. Several of the gay clubs in New England are interested and we have heard from a couple clubs out of the New England area. We have even heard from some clubs out of the country. I may be going back to a couple of clubs I have done before individually, to kind of regroup and

ly and those we don't know. They have made "Glitz to Go" feel as confident as we do. We have an extremely discriminating audience and we are glad that they are. I want them all to know we appreciate it. They keep us on our toes.

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Obscenity Ordinance To Be Enforced

by Fred Berger

AIDS Update

According to Jim Novotny, Director of STD Services for the State Bureau of Health, there have been seven cases of AIDS diagnosed in Maine. Of these people, two have died and one has moved away. An additional five people diagnosed with AIDS in other states, have been living in Maine. Three of these people have died.

Nationally, as of July 29, there have been 12,067 reported cases of AIDS. Of these people, 6,079 (approximately 50 percent) have died.

Ogunquit Library Needs Gay Clientele

When Doug Guinard, a Maine native residing in New York City, generously donated several copies of the *New York Native* to the Ogunquit Memorial Library earlier this summer, and offered the library a gift subscription, he received the following reply from librarians William Hoe and Gladys Shum:

Dear Mr. Guinard:

Please do not send anymore of your publication to our library. We have no audience for it whatsoever. (Emphasis theirs.)

Thank-you.

William Hoe
Librarian

Gladys Shum
Librarian

(DE)

USM Offers Gay Studies Course

Every other year the University of Southern Maine offers its gay studies course, the only one of its kind available for academic credit in northern New England. First introduced in 1978, the course consistently provides a vital opportunity for review, analysis and predictions about current developments in regard to gay rights, research on homosexuality/bisexuality, and the state and national political climates. Understanding homophobia, and strategies for modifying it, is central to the course.

Students enroll from particularly varied backgrounds and value orientations. Classroom discussions are enhanced by this heterogeneity: gay, straight and bisexual students, lesbians and gay male students, those from urban and rural backgrounds, instate and out-of-state, students of varying religious persuasions, feminists and non-feminists, older and younger students. Students come from a great variety of academic majors (nine different ones were represented in the 1983-84 class).

Students read and discuss some of the latest, and some of the most lasting, literature on homosexuality, and view and hear guest speakers, films and tapes selected for their timeliness. Particularly current topics are highlighted, such as lesbian/gay foster-adoptive biological parenting, or the impact of AIDS on men and women, gays and straights. Students are also introduced to the theory and practice of counseling lesbians, gay men and their family members.

The centerpiece of the course is the individual term projects which students develop and present to their classmates, either singly or in small groups.

Sponsored by USM's Social Work Dept., the course — SWE267 — is to be offered this Fall each Wednesday, from 4:00 - 6:30 p.m., on the Portland Campus, beginning on September 4th. The instructor is Richard Steinman, long-term USM faculty member and gay activist. For further information, telephone 780-4120 or, in the Augusta area, 549-3083.

The Maine Supreme Court has ruled that the Portland anti-obscenity ordinance is constitutionally valid and the city is preparing to begin enforcing the ordinance. The ordinance was originally passed in a voter referendum in November of 1982 by a one percent margin. It was enforced briefly in early 1983 but has been in the courts ever since. The most recent challenge to its validity was based on the fact that the freedom of speech clause of the Maine Constitution appeared to be more liberal than the federal standards used in the Portland ordinance. (The ordinance is based on the "Miller standards" defined by the U.S. Supreme Court in a 1973 case.)

The Portland ordinance was promoted as a way to rid the city of adult bookstores. It provides for fines of between fifty and five hundred dollars for each "obscene" item sold. Items which could be judged "obscene" include books, magazines, films, and sexual devices (such as dildoes). The ordinance also effects public showings of films and public theatre performances. For this reason it was originally opposed by the Portland Stage Company, the Portland Concert Association, and the Portland Museum of Art, among other groups. As well, the ordinance covers private home use of items

Announcement

A Men's Retreat entitled, "Revisioning Manhood: The Challenge; Beyond Heroes, Goats and Wimps" will be held in Essex, Mass. September 26 through 29. Group leaders are Martin Lowenthal, Ph.D. and Tom Marino, Ed.D. Call 207-967-5433 for details.

judged "obscene" because it defines possession of six or more "obscene" items as evidence of intent to "promote" their use.

It is not yet clear how the ordinance will be enforced. In the initial round of prosecutions in 1983, police cited eight local stores, including several neighborhood markets, for selling sexually explicit magazines. Since that time a large number of video stores have opened which rent or sell x-rated tapes along with their other selections. Presumably these stores will be targets of the city's "crackdown" as well. — Your tax dollars at work.

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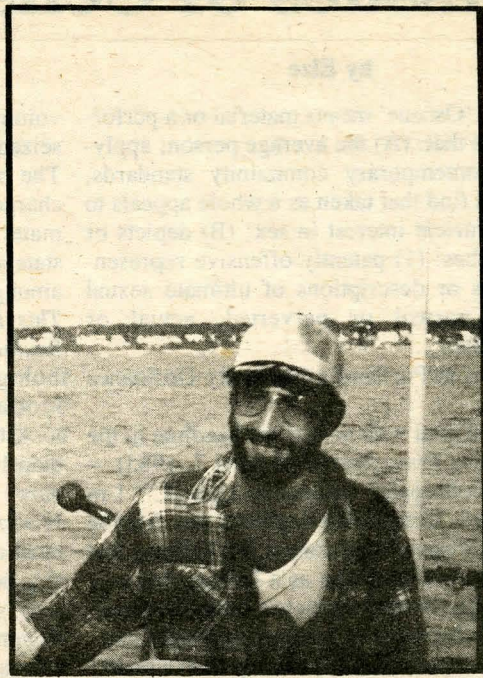
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- Pushcart - outside at Congress & High

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Cruise For Life

Pics by Sonny



The "Cruise for Life" was a smashing sold-out success. Nearly \$800 was raised for the AIDS hotline. Many thanks go to the Maine Health Foundation and to Capt. Ronald and Deborah Ross of the "Long-fellow" who treated us so well.

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=Issues of Censorship — Part I

by Elze

"... 'Oscene' means material or a performance that: (A) the average person, applying contemporary community standards, would find that taken as a whole appeals to the prurient interest in sex; (B) depicts or describes: (1) patently offensive representations or descriptions of ultimate sexual acts, normal or perverted, actual or simulated..."

—From Portland's Obscenity Ordinance

I just read with horror the headline in the *Portland Press Herald* (August 7, 1985) — "Anti-obscenity Ordinance Upheld." I'm worried. Censorship frightens me. Maybe I hold illusions of grandeur, but I always feel extremely threatened as a lesbian and as a sometime-writer whenever such overt censorship becomes an accepted and legal practice. I expect such censorship to eventually touch me in some profound way. Will my local gay bookstore be handed a citation? Will I be unable to buy the next issue of *On Our Backs*? Will some books I hold dear be judged to violate the ordinance?

I'm afraid because I don't believe the state likes dykes or fags. I don't believe the state has our interests at heart. Many people would consider our literature to be in violation of "contemporary community standards" simply because they believe we violate these standards when we live as gay and lesbian people. I'm afraid because

"That inclination to self-censor in response to a real or perceived threat is what horrifies me the most about obscenity ordinances and other forms of censorship."

"prurient interest in sex" and "patently offensive representations or descriptions of ultimate sexual acts" are, despite the opinion of the Maine Supreme Court and to quote Superior Court Justice Donald Alexander, "sweepingly broad and vague terms." Many people would define us and what we do in those terms simply because we are gay/lesbian. (By the way, I looked up "prurient" in *Webster's New World Dictionary* — "having or expressing lustful ideas or desires". I'm going to have a T-shirt made which says "Prurient Dyke".)

"...in the 1983 judgment in the Glad Day Bookstore case images of gay sex were found to be more 'indecent' and 'offensive' to community standards than images of hetero sex."

—*Rites* editorial, Dec. 84/Jan. 85, Toronto, Canada

As I read the headline in the *Portland Press Herald*, I thought of Gay's The Word Bookshop. Right now, London's only lesbian and gay community bookstore is under siege by British Customs and Excise officers. Since an April 1984 raid, several shipments of books, over eight-hundred

volumes, most from the U.S., have been seized for being "indecent and obscene". The bookstore's nine directors have been charged with conspiring to import indecent material. Lest we think for a moment the state's only interest is in "hard-core porn," among the titles seized were Jane Rule's *This Is Not For You*, Rita Mae Brown's *Southern Discomfort*, and the feminist anthology *Against Sadomasochism*. In Scotland, Edinburgh's lesbian/gay bookstore, Lavender Menace, had two lesbian literary journals confiscated — *Common Lives/Lesbian Lives* and *Sinister Wisdom*. Lest we think for a moment that most of our literature is safe when censorship becomes a legitimate practice, Her Majesty's Customs and Excise official Lawson Rogers, according to *Gay Community News* (August 3, 1985), argued before Stipendiary Magistrate Burke that "books about gay and lesbian life could be seen as 'offending against the recognized standards of propriety' and hence should be classified as 'indecent or obscene'" under the 1876 Customs Consolidation Act. Such a classification would ban all gay/lesbian literature from Britain. The state does not like dykes or fags.

What horrifies me the most about Portland's obscenity ordinance is the psychological effect it could have on us — our gay and lesbian community, our

bookstores, our cultural events, our psyches. When *Our Paper* two years ago lost *The Kennebec Journal* as our printer because the *KJ* thought safe sex information was "tasteless content," some collective members worried about printing that information again. Would our current printer dump us also? When *Our Paper* in May was temporarily banned from the Portland Public Library's free literature table because someone found the chart on safe sex practices offensive, some collective members felt we should agree with the Trustees' request to show the librarian any "potentially offensive" content prior to placement. Self-censorship. That inclination to self-censor in response to a real or perceived threat is what horrifies me the most about obscenity ordinances and other forms of censorship. I have a bias. I believe silence can kill spirits. A part of us dies inside, or at least gets bruised, when we feel we must not express ourselves. We feed self-hatred when we believe our thoughts, our images, our actions are unspeakable, unprintable, unpalatable. When we censor aspects of our gay/lesbian culture, we can commit psychic violence against ourselves and our community.

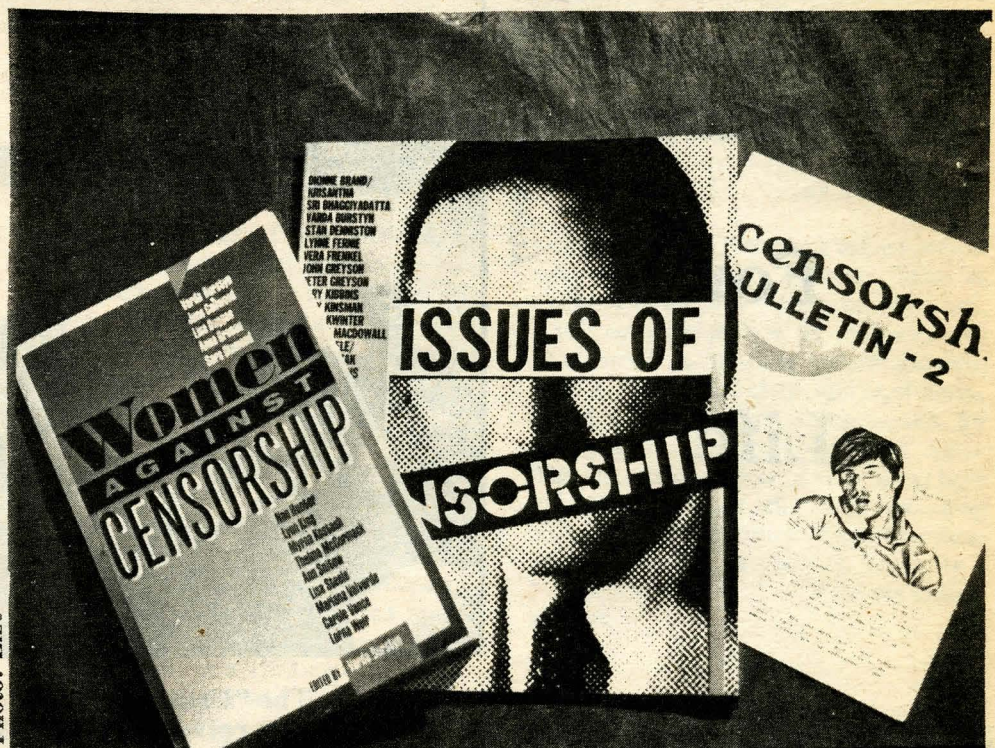


Photo: Elze

Several publications addressing issues of censorship in Canada.

Pornography...censorship...violence against women...S&M...Feminist Anti-Censorship Taskforce...Women Against Censorship...The debates rage on within the feminist and gay/lesbian communities. The issues are difficult. The pain runs deep. How do we combat the sexist, misogynist images in heterosexual pornography without supporting state censorship? When do our anti-porn sentiments become sex-negativism? How do we fight obscenity ordinances and, at the same time, avoid allying with the porn industry? Do we even speak out against the porn industry? If so, how do we without allying ourselves with the right-wing? How do we give each other the freedom to experiment sexually while we grapple with our internalized oppression as women, as lesbians, as gays?

I am not a pro-porn person. I am anti-censorship. I do not, nor will I ever, believe the state, as it's currently constructed, has any interest in creating a less sexist, less homophobic, more sex-positive society. I do not, nor will I ever, believe that obscenity ordinances and Dworkin-MacKinnon-styled

when many of these same institutions are at the center of censorship controversies."

—Janice Irvine, *Gay Community News*, June 8, 1985 ("Women's Bookstores Reject Lesbian Sex Magazines")

I have another bias. I believe it is an act of courage and self-empowerment when women talk openly about sex, when we reveal our sexual lives to each other, when we unfold and grow as sexual beings. Lesbians are energetically and enthusiastically creating sexual images, writing sexual material, producing sexually-explicit videos. We all know too well how our society has historically repressed and distorted women's sexuality. Our emphasis as feminists for many years was on challenging societal definitions of women's sexuality. Now, we have begun the process of exploring who we are as sexual beings; not only who we are not. Thus, I am deeply disturbed, often outraged, that lesbian sex magazines produced by lesbians (i.e., *Bad Attitude*, *On Our Backs*, *Outrageous Women*, *The Power Exchange*) are not easily finding their way onto

"Through books and magazines, from political writings to hard-core porn, many of us discovered who we were, named ourselves, realized we were not alone."

legislation will not eventually be used against the feminist and gay/lesbian communities. They may only attack *Torso* today, but our political writings may be subject tomorrow. We must protect our literature, "trashy" or otherwise. For many gay men and lesbians, our books and magazines may be our only connection to a community, our only source of validation. Through books and magazines, from political writings to hard-core porn, many of us discovered who we were, named ourselves, realized we were not alone.

"Censorship and the suppression of women's ideas provided the impetus for feminists to create our own institutions. Denied access by the dominant culture to the information we wanted and needed, women started bookstores, publishing houses, record companies, newspapers and other media. It is a bitter irony, then,

the shelves of feminist bookstores. Throughout the U.S. and Canada, women's bookstores have established policies ranging from refusal to carry some or all of the magazines to stocking them with a disclaimer. When I visited the Toronto Women's Bookstore this summer I found an issue of *OOB*, *PE* and *OW* enclosed in a binder for women to review. The bookstore refuses to sell the magazines. Censorship. Self-censorship.

This summer I attended two international gay and lesbian conferences in Toronto. Up there, much mention was made of the Ontario Censor Board. "The Ontario what?!!?" I asked incredulously (Canada having quite the liberal rep). The Ontario Censor Board, officially named the Ontario Film Review Board. Given the debates we are having here in the U.S., I wanted to know more about Canada's experience with

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WIGS OF

France

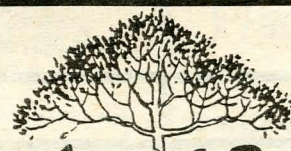
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legislated censorship. I began to ask questions. The Ontario Censor Board...The A Space Gallery raid...Seizure of Pages Window...Customs Tariff Act...Tariff Item 99201-1...Bill 82...I scan a few back issues of *The Body Politic* and *Rites*, Toronto's two major gay/lesbian monthlies, and pick up fragments of a frightening picture.

"...One of the problems that...all foreign publishers (have) is the lack of guidelines stating what is and is not considered obscene by customs. The reason is Tariff Order 99201-1, which prohibits the importation of immoral or indecent material. The court test is whether material exceeds the level of tolerance of the average Canadian."

—Kevin Orr, *The Body Politic*, March 1984

Torso, a gay male glossy magazine, was ordered early in 1984 to remove a full page ad and a story under threat of classification as "immoral and indecent". When the Canadian edition appeared in February 1984, "Censored" was printed across eight and a half blank pages. Three months later, the Ontario Censor Board seized four video tapes and projection equipment from A Space, an artist-operated gallery in Toronto, though none of the tapes contained explicit sex. In fact, the videos were part of

"All site film, video and slide screenings have not been censored, and are co-sponsored by the Days of Resistance Coalition against the Ontario Censor Board."

—Program for IGA Conference and Lesbian/Gay Pride Day, Toronto

the British Canadian Video Exchange 1984. The Censor Board claimed jurisdiction over videos and seized the tapes because A Space hasn't solicited the board's prior approval for the showing. Despite the Ontario Censor Board's approval of "Born In Flames," a futuristic lesbian-feminist film, for a 1983 film festival showing, the board moved to cut the film last year prior to general community release. Public outcry stopped the proposed cutting. Also last year, a gay men's erotic magazine, *First Hand*, had several issues classified as "immoral and indecent" and, when threatened with denial of entry into Canada, suspended shipments to Canada. Just this May, a feminist art display at Pages Bookstore in Toronto was seized by Metro Toronto Police and the owner charged with displaying obscene material. The exhibit, "It's A Girl," part of a women's art festival, included menstrual pads with red paint on them, condoms, lingerie and album covers. Also in May, an obscenity complaint was made against *GO INFO*, a small monthly newspaper published by Gays of Ottawa. An ad placed by the AIDS Committee of Toronto raised the furor of the authorities because

the ad copy contained street language (Sound familiar??) and a suggestive photograph of two naked men. A shipment of *Bad Attitude*, a lesbian sex magazine out of Boston, was seized this summer by Canadian Customs on its way to Vancouver's bookstore. The list is endless.

"All on site film, video and slide screenings have not been censored, and are co-sponsored by the Days of Resistance Coalition against the Ontario Censor Board."

—From Conference and Pride Day Program Booklet, Toronto 1985

Our communities in both Canada and the U.S. are fighting back against censorship. Following the raid on A Space, a community coalition called the Ontario Film and Video Appreciation Society successfully challenged in court the vague criteria of the Ontario Censor Board. Just this April, over 80 organizations in eleven cities in Ontario held a massive civil disobedience action when they publicly showed over 120 films and videos without submitting them to the Ontario Censor Board for prior approval. The

INTERIM MEMORANDUM NO. D

Ottawa April 4, 1985

SUBJECT

INTERPRETIVE POLICY -
ADMINISTRATION OF
TARIFF ITEM 99201-1

This Memorandum outlines and explains the interpretation of tariff item 99201-1 of Schedule "C" of the Customs Tariff.

Legislation

Tariff Item 99201-1 reads:

1. "Books, printed paper, drawings, paintings, prints, photographs or representations of any kind
 - (i) of a treasonable or seditious nature or
 - (ii) that are deemed to be "obscene" under subsection 159 (8) of the Criminal Code or
 - (iii) that constitute "hate propaganda" within the meaning of subsection 281.3 (8) of the Criminal Code.
2. Tariff Item 99201-1, as enacted by section 1, shall cease to have effect on June 30, 1986."

MEMORANDUM INTERIMAIRE NO. D

Ottawa le 4 avril 1985

OBJET

POLITIQUE D'INTERPRÉTATION
APPLICATION
NUMÉRO TARIFAIRE

Le présent mémo explique l'interprétation tarifaire 99201-1 Tarif des douanes.

Législation

Le libellé se lit comme :

1. "Livres, papier imprimé, dessins, peintures, impressions, photographes ou représentations de quelque nature qu'elle soit
 - (1) d'ordre trahisonnable ou séditieux ou
 - (2) qui sont considérées comme "obscènes" en vertu du sous-article 159 (8) du Code criminel ou
 - (3) qui constituent de la "propagande de haine" au sens du sous-article 281.3 (8) du Code criminel.
2. L'article 99201-1 du Tarif des douanes, tel qu'il est énoncé à l'article 1, cessera d'avoir effet le 30 juin 1986."

Censorship BULLETIN - 2

July 1985



Photo: Elze

"Six Days of Resistance Against the Censor Board," as the action was called, was a response to the February 1985 passage of Bill 82 which clarified the powers of the Censor Board and expanded its jurisdiction to the private viewing of videos. (Bill 82 had been introduced by the provincial government following OFVAS's victory in the courts.) Here in the U.S., when the last issue of *Sinister Wisdom* almost didn't get published because the printer found a photograph objectionable, several businesses threatened to withdraw their accounts. The issue got published. American feminists organized the Feminist Anti-Censorship Taskforce in September 1984 as a response to the introduction of anti-porn legislation in Suffolk County, New York. FACT continues to exist as a feminist voice and lobby against censorship.

My questions in Toronto led me to two resistance fighters — John Greyson, a 25 year-old video artist, and Jerald Moldenhauer, the owner of Glad Day Bookshop in Boston and Toronto. Both kindly agreed to be interviewed. Both men have been in the center of the censorship struggles in Ontario due to their life's work. I am grateful for the time they gave me. I regret I did not have the time that week to speak with more members of Toronto's gay, lesbian, and feminist communities.

The interview with Moldenhauer will appear in next month's *Our Paper*.



John Greyson

"We know from bitter experience that the Censor Board is two-faced. While it appropriates feminist concerns around violence against women, it simultaneously has raided and seized the gay video 'Framed Youth'...banned the anti-porn feminist film 'Not A Love Story,' and

tried to censor the feminist film 'Born In Flames.'

—John Greyson during the Six Days of Resistance, quoted in *Rites* (June 1985)

Greyson, originally from London, Ontario and a resident of Toronto since 1978, has produced social issue documentaries (e.g. Nicaragua, Ontario farmworkers) more experimental work dealing almost exclusively with gay issues and focusing on sexuality, gender, and how sexuality is organized in society. This latter work includes a trilogy — "Perils of Pedagogy," "Jungle Boy," and "Kipling Meets the Cowboys." Greyson, whom I first saw sporting a spiffy dress while emceeing Toronto's Gay and Lesbian Pride Day Celebration, served on the organizing committee for the "Six Days of Resistance."

DE: Tell me about the Ontario Censor Board.

JG: Technically, it was the Ontario Board of Censors, but we always said "Ontario Censor Board" because it was easiest. When they expanded their powers, they changed their name to the Ontario Film Review Board to make it seem more benign. We refuse to use the new name. The change took place on February 1st with the passage of Bill 82 in our provincial parliament. Essentially, it consolidated all the powers they always claimed to have had, but it put them in writing, and it actually gave them a whole new level of jurisdiction. Before Bill 82, they had this very vague piece of legislation called the Theatres Act which could be interpreted all over the place and which was the basis for two very successful community court cases against the Censor Board. Both were won and basically proved the Censor Board unconstitutional according to our National Charter of Rights and Freedoms which went through in 1982.

The Ontario Censor Board, while similar to other boards across the country, is by far the most powerful and the most aggressive. Most Hollywood films distributed in the English language come through Ontario before they're distributed to the other provinces. The other factor I think is important is that until last month's election, we had a continuous conservative government for 42 years which ruled supreme and had all sorts of powers which had never been challenged. They consolidated a base to develop a very repressive Censor Board.

While most countries have some form of regulation over commercial films distributed in theatres, the Censor Board claims much more. They claim the power to cut and ban any and all films. They banned "Pretty Baby," "The Tin Drum," they made cuts

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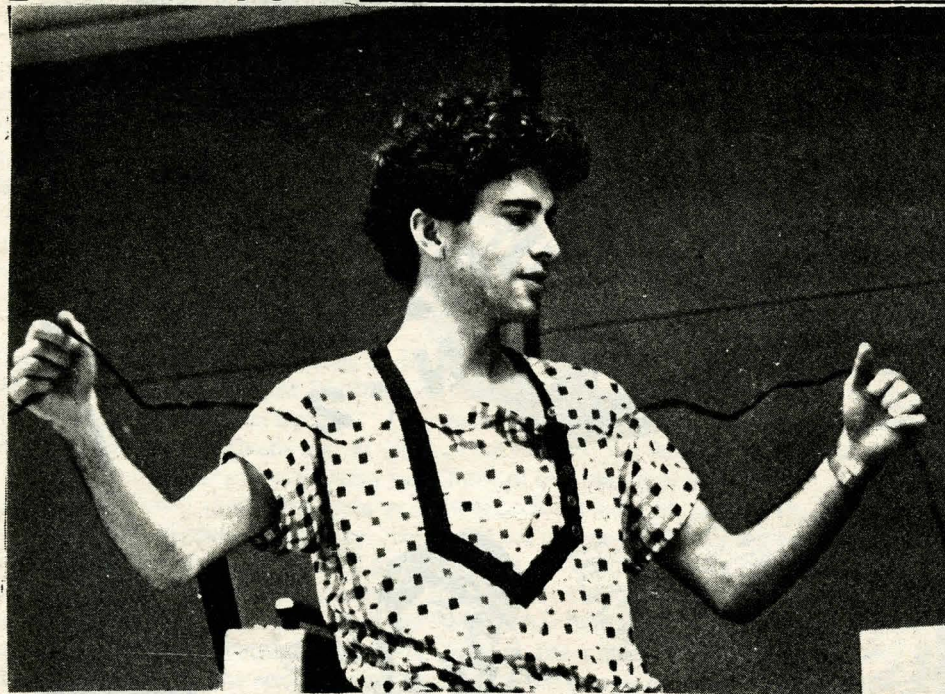
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Photo: Elze



Canadian video artist John Greyson

Photo: Elze

in "Luna." These are some of the more notorious examples. They attempted to cut "Born In Flames" and still give it a restricted rating. The "Born In Flames" example is interesting because they wanted to cut out this wonderful sequence of women's hands doing women's work — cleaning, washing, putting a condom on a penis. Of course, that was the punchline of the whole sequence and as soon as you take that out, the entire sequence is killed. That's the sensibility of the Censor Board.

The Censor Board claims jurisdiction over literally every commercial and non-commercial screening in the province, be it film, video, or even slides, in public or in private. This is the spelling out of the new explicit legislation. They want to see it before you show it and, if you don't, you're liable for fines, about \$2,000 to \$3,000, and six-months in jail.

"In an unjust society, unjust laws are only struck down when enough people stand up and break them. That is what we are doing tonight."

—John Greyson during the Six Days of Resistance Festival, quoted in *Rites* (June 1985)

DE: Do you submit your work?

JG: Two years ago I produced a tape on Nicaragua with two other people. We decided to enter it in a festival knowing the festival submitted to the Censor Board by documentation, which is a written description of all films and tapes. We made that choice because we wanted to distribute the tape. Not only a producer or distributor has to submit, but an exhibitor as well.

Since then, I haven't submitted. I'm much more hard-line about it now. I'll just not show in Ontario rather than submit, or I'll organize my own screening. At this point, it's not just principle; it's a real practical thing to do. Two years ago there wasn't the same mass movement. If we get more and more people to say they refuse to submit in any way, it's going to have an effect.

In the past five years, a whole movement within the artist community has grown. As the Censor Board started to hit up the artists and say, "You have to submit your work," the filmmakers and the video artists especially started to say, "No. We don't submit our sculptures or our paintings. Why should we submit our films and tapes?" We

started an organized resistance that has developed to the point where we now have a real movement of people — producers, distributors and programmers who refuse to submit and run that risk every time.

DE: Do you flaunt it when you do it?

JG: It depends. We just came out of an experience in April called the "Six Days of Resistance Against the Censor Board" and that was definitely flaunting it. What started as six days became fifteen days of mass civil disobedience. It was designed to break the law, to educate the general public about the issue, and to prove that the Censor Board, even if it tried, could never hope to prosecute what it says it should be prosecuting.

DE: Have you seen changes since then? What has been the impact on the public?

JG: It was real exciting outside Toronto. There's a history of organizing in Toronto; there's a great deal of consciousness. But

outside this city, in most of the other cities where artists are active, they've never seen it as an issue, in part because the Censor Board has hit up what's in Toronto, but not what's in London, Ottawa, and others. So this was a real breakthrough. This was the first time a province-wide action had been done. There's been a lot of public education. And, an ongoing coalition has been launched out of the Six Days, so that all the screenings in this conference are cosponsored by the Days of Resistance Coalition. For instance, if we got charged for showing "La Cage," which is quite explicit, or "Scorpio Rising" or "Choosing Children," it doesn't matter — we'd have the Days of Resistance Coalition behind us. There's a defense fund ready to fight the charges, a province-wide network of people ready to organize on our behalf. This coalition has provided a real sense of security for producers, distributors, and exhibitors who refuse to submit, and it's given the entire province a framework for fighting the Censor Board in an ongoing way.

DE: Is there a strong anti-pornography movement among feminists in Toronto and

how did they relate to the Six Days of Resistance?

JG: All the same debates have been played out here as in the United States. "Not A Love Story" was banned in the province and that probably more than anything else, educated feminists that to ally with the state, a very right-wing state in this province, to ally with church leaders, with right-wing forces organizing against pornography, was a real mistake. Within the anti-censorship organizing it became clearer and clearer over the past few years, and really reached a very sophisticated level with the Six Days project, that a feminist analysis had to be right upfront from the start in the coalition. And it was. The central coordinating committee and a good third of the organizations got involved, cosponsored screenings, showed feminist work. In every public statement we made, in every press conference, in all the literature and in the posters, there were clear statements not just talking about sexism and misogyny in mainstream media, but also racism, class oppression, other forms of discrimination. We were trying to educate people that we've rejected civil libertarian arguments around censorship, that they don't work, that free speech arguments basically create a climate of con-

of Varda Burstyn's work and her editing of the anthology *Women Against Censorship*. That contribution has had an incredible impact in terms of working within the feminist community and also working in the mainstream to say, "These feminists are fighting pornography, but they are saying censorship is no solution; it's part of the problem."

DE: What's the definition of obscenity in provincial law?

JG: It's quite explicit now. It includes "gratuitous acts" of any representation of sexuality, any act of sexuality representing sex with youth, which is very broadly defined, "gratuitous acts" of urination and vomiting. I think what's going to happen is that there's a lot of artists who, as soon as they're told they can't do something, they're going to do it. So, we're going to have a lot of vomiting and urination in art production over the next few years. It's filled with stuff like that. I don't know if we can actually substantiate this, but we've heard various reports that they have checklists of degrees of erection for men's cocks. If it's at 8 o'clock or 9 o'clock, maybe, but once it hits 10 or 11 o'clock, forget it.

The A Space gallery raid last year was one of the first times the Censor Board had hit

"...the anti-censorship movement, far from being a reactionary, libertarian movement that demands 'free speech' at the expense of women and minorities, has developed a sophisticated and progressive critique of censorship..."

—John Greyson, writing in *Rites* (June 1985)

tinuing oppression of disenfranchised people — be they gays and lesbians, feminists, non-whites. We tried instead to construct a new argument around censorship — that we have to fight censorship because it's political repression. They may be going after what they call "dirty smut," but actually they're going after ideas, whether they be ideas about sexuality, society, women, whatever.

We made a breakthrough because we not only had the real participation of women's groups, but also Latin American support groups, peace groups, some participation from the trade union movement, community people who have always seen censorship as an artists' or free speech issue which never addressed their needs. We started to talk about how none of their voices were being heard. That may not be directly because of the Censor Board, but it's certainly because of this same government.

The other key contributions was the group Women Against Censorship which grew out

the artist community in a very direct way. Simply because they weren't submitted for prior censorship, the tapes and equipment were seized. A Space had to go through a very lengthy and costly court case to get the tapes and equipment back. The Brits were just freaked out; it had been this official embassy exchange of culture. The embassy decided not to do anything diplomatically because that would cause too much of a stink.

DE: How do they get you? Do they send out spies?

JG: They have agents who can lay charges themselves and/or with the collaboration of a police officer. During the Six Days Resistance, we had an average of four cops at every screening. And we actually had a great deal of fun. A very progressive lawyers association in the province, the Law Union of Ontario, donated legal help, so they showed up at every screening. We were

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STATEMENT OF THE DAYS OF RESISTANCE COALITION AGAINST THE CENSOR BOARD

We have joined together to protest and resist the Ontario Censor Board (now called the Ontario Film Review Board). Under the Board's newly expanded mandate, film and video are the only forms of art and communication that require government approval before they are exhibited or circulated. We know from experience that

1. While the Censor Board claims to protect women by "controlling violent pornography" it has a history of cutting and banning feminist and anti-sexist films.
2. While the Censor Board claims to protect citizens from depictions of exploitative violence, it has cut and banned anti-war films and tapes.
3. While the Censor Board claims to base its decisions on (unspecified) community standards, it refuses to consider the context, content, and audience of any tape or film, thereby ignoring both the intentions of producers and the interests of particular audiences.

Therefore, we agree with the Ontario Supreme Court (1983) and the Court of Appeals (1984) which ruled that the Ontario Board of Censors is unconstitutional, violating the Canadian Charter of Rights and Freedoms.

We are artists, feminists, community organizers, people who watch and use film and video in a variety of contexts to explore and affirm human dignity in all its diversity. As members of the DAYS OF RESISTANCE Coalition, we exhibit films and tapes that have not in any way been submitted to the Censor Board for prior censorship, because we believe that our various communities can best decide what they want to see in themselves.

Photo: Elze

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Reflections On A Bisexual Retreat

by Ginny LaCrow

I had one of the most relaxing, well-fed, well-rested, and stimulating weekends all summer at the Second Annual Bisexual Retreat. The setting, Another Place, in Greenville, New Hampshire, is a rambling old house with ideal spaces for group meetings and private spaces for more intimate conversations. The staff was friendly and made an effort to make us feel at home. Once people began to feel comfortable with each other, nudity in the back field became the norm. There was some uncomfortableness in mixed groups but I noticed that once we began opening up and talking to one another the atmosphere became more relaxed. Massages were freely given and received all weekend, I gave and received two myself. Some of the topics in the workshops were: Womyn Relating to Womyn, Womyn and Men Relating to Each Other, Sexism, Monogomy and Non-Monogomy in Bisexual Relationships, Committed Bisexual Relationships, and Bisexuality and Spirituality. The ones I attended were provocative and revealing. The highlight for me was to be with a group of such diverse and unique people who opened themselves up for some very intimate conversations. The sleeping arrangements were divided up into men's only, womyn's only and mixed rooms which I think worked out

well for almost everybody. The food was vegetarian and delicious.

The retreat itself was well organized and ran pretty smoothly. My only comment would be that more play activities be made available during free time, although the spontaneous numerology readings were a riot and the sweat lodges were well attended. The guided fantasy was a great idea but I think the topic was too sexually stimulating, which brings me to another topic: public displays of passion. I had some trouble with this and I suspect that I wasn't the only one. I wouldn't want to say that all sexual activity be banned at the retreat but I think that guidelines need to be set up for what's appropriate in the more public areas of the house and in the rooms that are being shared by a number of people. I trust that this issue will be addressed before the next retreat.

Overall I had a great time. I met some interesting people and made a special connection with a person who reminded me that my only responsibility was to relax and have fun. I have had some new thoughts about my own community and I feel like I've tapped into a wonderful network of renaissance people who are bound and determined to change the way we view ourselves and our sexuality.

"Wigs of France" Visits Portland

by Buddy Wimert

Wednesday the 25th of July was a day Portland's #1 disco won't forget! Tomi Calhoun, national sales manager of the "Wigs of France" visited Portland for the first time. She was greeted at Portland's International Jetport with the Royal Red Carpet Treatment usually only visiting heads of state receive. A Champagne Party Welcoming Committee by Camouflage, the "Wigs of France" New England distributor, was held at the Sunspray Condominium in Old Orchard.

After the welcoming ceremonies, Ms. Calhoun was taken to DiMillo's for a gayla sit down dinner hosted by Camouflage. We arrived in style with a 24' Lincoln Limo. After having a delightful dinner we arrived at the Underground. Paul Hood, owner of the bar, greeted us at the door. The Wigs of France were greeted by about twenty-five girls wearing the latest of Fashion Wigs —

pinks, purples, greens. Wild! Wild! Wigs!. The DJ of the Underground welcomed the Wigs of France. The night was thrilling for all of us as well as all the people that shared our good time.

Wigs are certainly part of the gay community. It's great to have a company that caters to gay people as well as straights. Many personalities wear wigs such as Dynasty's Queen Joan Collins, Tina Turner, Cindy Lauper — really too many to list. And closer to home we have the famous Sweet and Sour, Cheeta, and other female impersonation groups.

The fashion accessory for the fall is definitely a wig! The pinker, the purpler, the greener the better!

The Wigs of France are available at Camouflage in South Portland and Madeline's Beauty and Wig Shop in Saco.

NOW TAKING CALLS

continued from page 1

In May, GHAC began recruiting volunteers. In July, seventeen of those volunteers showed up for an organizational meeting about their work on the AIDS-Line. Most later attended a one-day training session in Boston put on for GHAC by the AIDS Action Committee. A follow-up training session, with Barry Davidson of New York City's Gay Mens Health Crisis AIDS Hotline, will occur in the fall. Ongoing volunteer training will also be conducted by GHAC. The goal is for the AIDS-Line staff to become 'AIDS experts' capable of answering all manner of questions about AIDS and dealing with any number of AIDS related issues. Provisions are also being made for a 'caregiver for the caregivers' to

be available to assist AIDS-Line staff in coming to terms with the more stressful elements of their job.

The AIDS-Line will be able to provide information about AIDS and ARC, risk reduction techniques, common STDs, the HTLV-III test, guidelines for health care providers and other professionals working with people with AIDS or ARC, suggestions for anyone living with or friend to a person with AIDS or ARC, and as up-to-date information as possible on AIDS research.

Referrals to doctors and medical facilities abreast of AIDS, to those authorized to administer the HTLV-III test, to social service agencies (providing financial assistance), to counselors, lawyers, and support groups, to STD clinics, and to emergency services will also be provided.

But most important will be the AIDS-Line's ability to offer comfort and support, in a broad sense to a community at large, and in a personal sense to each individual caller. If a person has AIDS, ARC, or just plain anxiety, or concerns about AIDS or ARC in general, it is hoped that the AIDS-Line will be able to provide them with both immediate and long term assistance and support.

For more information about the AIDS-Line or to volunteer, contact the Gay Health Action Committee, P.O. Box 10723, Portland, ME 04104. If you would like to make a financial contribution, contact the Maine Health Foundation, Inc., P.O. Box 7329 DTS, Portland, ME 04112.

The AIDS-Line is there for you. The number to call is 775-1267.

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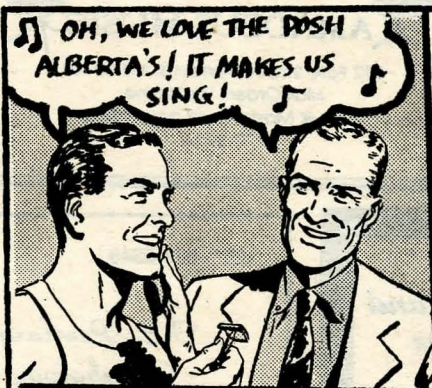
Sunday 4pm - 1am

6-8

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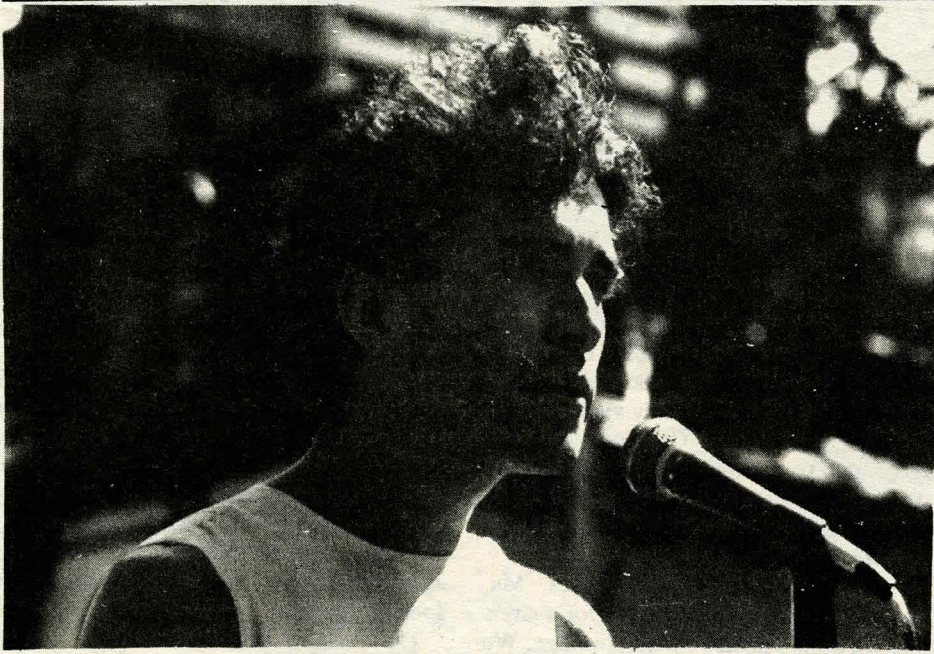


Photo: Elze

continued from page 16

able to exclude the police because, as organizers of this public event, we had the right to ask them to leave because we felt their presence would disrupt the screening. We'd make this statement and they were forced to leave. It was fabulous. It's just a constitutional right that in any public circumstance the hosts of the event can ask anyone to leave they'd like. Now, it's not a very good thing to put into practice because, of course, you can get into incredible discrimination, but in the case of the Six Days it was very clear they were going to disrupt the events. They were all undercover, but you could still see them a mile off...these big bulky men trying to dress like artists.

"I'll just not show in Ontario rather than submit, or I'll organize my own screening. I'm much more hard-line about it now."

DE: Are any cases currently in the courts?

JG: There's been cases launched by the Ontario Film and Video Association Society. They took the Censor Board to court following the raid on A Space. They've launched a new suit which I'm involved with because they're using one of my tapes called "Jungle Boy" which contains explicit footage of two men fucking. They're using that as part of a constitutional challenge and including sex education films, soft-core porn films, feminist films, gay and lesbian films. They're trying to get an opinion from the Censor Board, then take them to court on the basis of that opinion and say the board is unconstitutional.

DE: How has all of this affected you as an artist?

JG: A lot of us have been in it for the long-term. The first case I got involved in was about six years ago. And we're going to continue until we get rid of the board. On the one hand, it's made me tense because I use explicit sexuality in a number of the tapes I do. But that's really secondary because every time I show work, if I refuse to submit it for censorship, there's always the possibility that it will get busted, explicit or not. Coming out of the Six Days we're in a much stronger position. Personally, as an artist, I know there's a coalition in back of me. And the Censor Board knows its days are numbered. The new Minister of Culture

has just said a Censor Board isn't necessary. He's a liberal. We've just elected a liberal New Democratic Party minority government. If we can mobilize public pressure, we can really make some movement on this thing now.

Putting on my other hat of being active in the gay and lesbian community and working a lot in media within the community, we're using media more. We're making our own tapes, our own films. There's a lot more independent work by and about ourselves we need to see. As that accelerates, I think the community is going to get more mobilized around the issue and realize we have to affect this through to the finish. We're going to win eventually.

(I would like to thank Rites, Gay Community News and The Body Politic for their excellent news coverage which was extremely helpful in providing facts for this article, and the members of the gay/lesbian community in Toronto with whom I spoke who gave me so much inspiration and information.)

NEXT ISSUE: INTERVIEW WITH GLAD DAY BOOKSTORE OWNER JEARLD MOLDENHAUER

"Hearts of Space"

Tapes/Records/C.D.'s

Windham Hill artists	Michael Jones
Kitaro	Paul Horn
Kay Gardner	Vangelis
Do'a	Fresh Aire
Steven Halpern	A. Vollenweider
Paul Winter	Jean-Michel Jarre

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Coming Together

by Gary Anderson

When I joined the Gay Health Action Committee early this year, little did I realize that within six months I would be the coordinator for Maine's first AIDS hotline. Nor did I fully realize then how much time and energy, planning and contingency planning, and outright blood, sweat, and tears would be necessary to pull the resources, finances, factions, and people together to make this project a viable entity. The work is not yet over, in many ways it is just beginning, but with the AIDS-Line now in operation, the time is right to acknowledge those who have contributed to the success of this venture. They include:

Rev. Richard Hasty for contributing the use of his church for our meetings, and for his knowledge and advice.

Francis Peabody (who lost a grandson, and her friend, Jonathan, to AIDS) for her encouragement, suggestions, experience, and financial support.

Rick Bouchard of the Gay People's Alliance for many things, but especially for volunteer recruitment.

Albert Nickerson and the Maine Health Foundation, Inc., who are our primary financial sponsors.

John Holmerson for the support, suggestions, the deluge of AIDS information, and the undying optimism that we would make it.

Neva Cram, Mary Johnson, Jill Hooper, and the Board of Directors of Ingraham Volunteers for recognizing the need for our service and trusting us to provide it in as professional a manner as possible. Mary Johnson, in particular, has been most helpful in the nitty-gritty aspects of setting up a phone service.

Jim Novotny, Director of STD Control, for his long-standing support, up-to-date in-

formation on AIDS in Maine, a referral list of doctors and clinics, and for providing us with a grant for 1,000 dollars.

Doug and Judy of the (former) Spring Street Gym for allowing us to recruit volunteers there.

The AIDS Action Committee's Ken Smith, Marsha Morrison, and Dennis James for the actual volunteer training, and Larry Kessler for making his organization's resources available to us.

Doctors Owen Pickus and August Valenti for speaking at the AIDS Anxiety Discussion Group meetings attended by many of the volunteers.

The many concerned and dedicated individuals who have come forward as volunteers. They are the ones who are really making this project possible.

Members of GHAC, in particular Peter and Fred who were always there. Thanks to Fred, too, for the use of his store for meetings and his phone for business.

My mother for the constant support and encouragement (when it seemed like nothing was happening), the technical advice, picking up the tab for my phone calls, and doing the voice on the taped message.

Not to be forgotten either are the many people who have encouraged our efforts from the start. This collective support provided the impetus to continue, so a big thanks to all of you from New York to New Brunswick. You, too, had a hand in this achievement. [If I've forgotten any group, organization, or person, I apologize.]

Such a coming together for a common cause says very powerfully that we really do have a community. To me, that knowledge is the first benefit reaped from the AIDS-Line. For starters, that ain't too shabby.



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HAPPY BIRTHDAY OUR PAPER

FRIENDLY AND MACHO

OFFICER FRIENDLY, FRUSTRATED IN HIS ATTEMPT TO GET HELP FROM GOVERNOR, JOE TAKES TO THE STREETS.....

LAST MONTH:

SLAM

HAVE A GOOD DAY

CONGRESS SQUARE

P.D. UNFAIR TO GAY LOBS

A FEW MINUTES LATER, A YOUNG MAN WITH SHORT HAIR, DRESSED IN A BLACK SUIT APPROACHES

HEY, THIS IS MY SPOT. I'VE BEEN COMING HERE EVERY SUNDAY TO PREACH THE WORD.

WHAT WORD IS THAT! ...SAY, YOU LOOK FAMILIAR. AREN'T YOU HARRY THE HUSTLER?

I'M HARRY THE HEALER NOW I'VE BEEN BORN.

YOU'RE STILL HARRY THE HUSTLER TO ME... REMEMBER ME? I'M THE UNDERCOVER COP YOU MET UNDER THE BRIDGE!

YEA, I REMEMBER.

LOOKS LIKE I'M STIRRING UP MORE THAN MEMORIES. HOW ABOUT YOU AND ME DOING SOME 'UNDERCOVER WORK'?

YOU SURE?

I DON'T DO THAT ANYMORE!

WELL, UH.... WHY DON'T WE GO DOWN TO THE NEW CHRISTIAN DELI ON CENTER STREET AND TALK OVER....

FRIENDLY GRABS HIS ARM AND THEY'RE OFF!

NEXT:

NEGOTIATIONS AT THE CHRISTIAN DELI

WILL THEY OR WON'T THEY?

Lesbigay Network

AIDS Hotline
775-1267
M, W, F 7pm to 10pm

Bangor Area Gay-Lesbian-Straight Coalition
(BAGLSC) P.O. Box 1805, Bangor, ME 04401.
989-3306

Bangor INTERWEAVE
P.O. Box 8008
Bangor, ME 04401

Bates Gay/Straight Alliance
Bates College
Lewiston 04240

Bowdoin Gay/Straight Alliance
Bowdoin College
Brunswick 04011

Central Maine Gay/Lesbian Awareness Coalition
P.O. Box 7917
Lewiston, Me. 04240

Chiltern Mountain Club
P.O. Box 407
Boston, Mass. 02117

Feminist Spiritual Community
c/o State St. Church
159 State St.
Portland 04101

Fredericton Lesbians and Gays
Box 1556, Station A
Fredericton, New Brunswick, Canada

Free To Be Group
Gay/Lesbian Alcoholics Anonymous
P.O. Box 215
Augusta, Me. 04330

Friends and Parents of Gays
729-9843 (Brunswick)
623-2349 (Augusta)

Gay Health Action Committee
P.O. Box 10723
Portland 04104

Gay/Lesbian Alcoholics Anonymous
c/o First Parish Unitarian Church
425 Congress St.
Portland 04101

GLM (Gais et Lesbiennes de Moncton)
C.P. 7102
Riverview, N.B., Canada

Gay Parents Support Group
780-4085 or 772-4741
Portland

Gay People's Alliance
92 Bedford St.
Portland 04102
780-4085

Greater Bangor NOW
P.O. Box 8026
Bangor, Me. 04401

Greater Portland N.O.W.
P.O. Box 4012 Station A
Portland 04101

Harbor Masters Inc.
P.O. Box 4044
Portland, Me. 04101

LAGO-SJ (Lesbian and Gay Organization - Saint John)
Box 6494, Stn. A, Saint John
N.B., Canada E2L 4R9

Lesbian/Gay Committee
Me. Chapter Nat'l Assoc. of Social Workers
780-4120

Maine Health Foundation, Inc.
P.O. Box 7329 DTS
Portland 04112

Maine Lesbian Feminists
P.O. Box 125
Belfast 04915

Maine Lesbian/Gay Political Alliance
P.O. Box 108
Yarmouth, ME. 04096

Northern Lambda Nord
P.O. Box 990
Caribou 04736
NLN Gay Phoneline 498-2088

OUR PAPER
P.O. Box 10744
Portland 04101

Seacoast Gay Men
P.O. Box 1394
Portsmouth, NH 03801

UMF/Gay and Straight People's Alliance (G.A.S.P.)
UMF
Farmington, Me. 04938

USM Women's Forum
University of Southern Maine
94 Bedford St.
Portland 04103

Wilde-Stein Club
Memorial Union
University of Maine - Orono
Orono 04469

WebWork
Box 131-D
Calais 04619

SUNDAYS

Northern Lambda Nord — last Sunday of the month — business meeting, 1:00 pm, followed by a potluck.

Wilde-Stein Club — every Sunday, 7:00 pm, South Bangor Lounge, second floor, Memorial Union, Univ. of Maine, Orono.

MONDAYS

Feminist Spiritual Community — every Monday, 7 pm, State Street Church, Portland.

Bangor Area Gay-Lesbian-Straight Coalition (BAGLSC), alternate Mondays, 7:30 - 9:30, Unitarian Church, 126 Union St., Bangor

Seacoast Gay Men - every Monday, 7-9 p.m. (except 1st Monday and holidays). Unitarian Universalist Church, 292 State St., Portsmouth, NH (side door basement), call Mark 207-646-2748

C.M.G./L.A.C., 8:30 pm, 2 Bates St. (second floor), Lewiston.

The Gay/Lesbian Parents Support Group meets Monday evenings at 7:00 at the USM Student Union, 92 Bedford St., Portland. For further information call 780-4085 or 772-4741.

TUESDAYS

Greater Portland N.O.W. — fourth Tuesday of the month, Y.W.C.A., 87 Spring St., Portland, 7:30 pm.

Alcoholics Anonymous — Gays in Sobriety — every Tuesday, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

Mid-Coast Parents and Friends of Gays — second Tuesday of each month, 7:30, Brunswick, call 729-9843.

Gay/Lesbian Al-Anon — every Tuesday, 7:30 to 8:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

Our Paper staff meeting — every Tuesday, 7:30 pm, Our Books, 4 Pine St., Portland. New members are welcome.

Wednesdays

AIDS Anxiety Group — every Wednesday, 7 to 9 pm, 232 Court St. (Feminist Health Center), Portsmouth, N.H., 603-436-7588, 207-363-7648.

Fredericton Lesbians and Gays (FLAG) — second Wednesday of the month — Fredericton, N.B., Canada

THURSDAYS

Lesbian/Gay Alcoholics Anonymous — every Thursday, discussion meeting at 8 pm, Unitarian Church, Main St., Bangor.

Gay/Lesbian Alcoholics Anonymous — every Thursday, step meeting, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

CMG/LAC rap sessions, 2 Bates St. (second floor), Lewiston.

AIDS Anxiety Discussion Group meets every other Thursday at 7:00 p.m. Our Books, 4 Pine St., Portland, 773-5540. See monthly calendar for dates.

Greater Bangor NOW — last Thursday of the month, Bangor City Hall, 7 pm. Call 989-3306 for info.

UMF Gay and Straight People's Alliance (G.A.S.P.) — every Thursday at 3:30, Fireside Lounge, Student Center, Univ. of ME., Farmington

Womyn Who Write — second and fourth Thursday, 7-9 pm, USM Women's Forum office, 92 Bedford St., Portland, 780-4083.

FRIDAYS

"Free To Bee" Gay/Lesbian Alcoholics Anonymous — every Friday, 7:30 to 8:30, All Souls Unitarian Church, 11 King St., Augusta.

Gay People's Alliance — every Friday, 7 pm, 92 Bedford St., Portland — open meetings.

Alcoholics Anonymous meets every Friday 8-9:30 — Gays Together in Sobriety (Open Discussion) Christ Episcopal Church, 805 Lafayette Road, Portsmouth, N.H.

SATURDAYS

Bangor INTERWEAVE — first and third Saturdays, potluck suppers, meeting, starting at 7 pm. Dances every Saturday, 9 pm to 1 am. Unitarian Church, 126 Union St.

Free To Be Gay/Lesbian Alcoholics Anonymous, every Saturday, 8:00 pm, The House, 60 Oak St. (corner Blake), Lewiston.

Bangor INTERWEAVE — first and third Saturdays, potluck suppers, meeting, starting at 7 pm. Dances every Saturday 9 pm to 1 am. Unitarian Church, 126 Union St.

Meetings

Calendar

Thursday, September 5

AIDS Anxiety Discussion Group, at Our Books, 4 Pine St., Portland, 7 pm. Open to all.

Sept. 6-8

Sailing weekend at Blueberry Cove, Tenants Harbor. Call 207-372-6353.

Friday, Sept. 13

Movie (to be announced) at Gay People's Alliance, 92 Bedford St., Portland, 7:00.

Sept. 13-15

Libana, the Boston women's ensemble, teaching at Blueberry Cove, Tenants Harbor. Call 207-372-6353.

Saturday, Sept. 14

Open evening for women with Libana, 8 pm, \$3., Blueberry Cove, Tenants Harbor, 207-372-6353.

Thursday, September 19

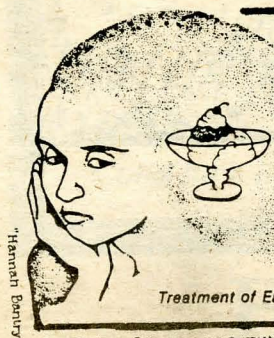
AIDS Anxiety Discussion Group, at Our Books, 4 Pine St., Portland, 7 pm. Open to all.

Sept. 20-22

Sailing Weekend with Women Outdoors at Blueberry Cove. Call Teri Granger, 207-774-4044 days.

Friday, Sept. 27

Gay charades at Gay People's Alliance, 92 Bedford St., Portland, 7 pm.



Madeline Spadola
M.S.Ed., R.S.A.C.

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